QUR'ĀNIC CONCEPTS OF HUMAN PSYCHE

Zafar Afaq Ansari
Editor

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Qur'ānic Concepts of Human Psyche

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Introduction

The Qur'ān, which primarily concerns itself with guiding man to right beliefs and righteous conduct, also provides valuable insights about man and his nature. However, the Qur'ān does not address itself to explaining the physical and biological aspects of man; or at least these are not the main concerns of the Qur'ān. It is rather the inner nature of man - the social, moral and spiritual aspects - that forms the central theme of the Qur'ānic discourse about man. This inner nature of man - human psyche - is the theme that needs to be understood if we want to have a proper understanding of what the Qur'ān has to say about man.

It is significant that rather than resorting to the use of one single word while speaking about the inner psychic aspects of man, the Qur'ān uses a number of words like *rūḥ*, *nafs*, and *qalb*. Therefore, in order to understand the inner nature of man as enunciated by the Qur'ān, it is important that these concepts should be explored in depth. It is also important - even if it might appear self-evident - that the concepts should be understood in the context of the Qur'ān itself rather than as equivalents of the terms used in modern psychology. This is important because unless we observe this methodological precaution, we are likely to fail in grasping the concepts as embodied in the Qur'ān. What we will rather arrive at might be their nearest equivalents in the psychological literature, and these in turn might be quite different from the meanings that

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the Qur'ān seeks to convey. The result might be a gross distortion of the meaning of the Qur'ānic concepts.

I

Even a cursory reading of the Qur'ān indicates that man has a special position in the universe. Man is different in the universal scheme of things primarily because he has been created to be different. This difference has been enunciated at a number of places in the Qur'ān. A typical description would be what has been mentioned in *Sūrat al-Ḥijr*:

> Behold! thy Lord said
> To the angels: I am about
> To create man, from sounding clay,
> From mud, moulded into shape;
> When I have fashioned him
> (In due proportion) and breathed
> Into him of My spirit,
> Fall ye down in obeisance
> Unto him. (15:28-29)

The process of creation as described in the Qur'ān clearly indicates that while the whole process of creation was deliberate (rather than accidental), and was, of course, a result of God's omnipotent will, there was a particular moment which was of special significance, a moment which came towards the end of this process. This was the stage at which a divine element was introduced by breathing into man of *rūḥ* from God, which completed the process of man's creation.

Thus the first and foremost concept regarding the inner nature of man is the one expressed by the term *rūḥ*. What is

rūḥ? This question was raised during the time of the Prophet (peace be upon him), and the answer is available in the Qur'ān:

> They ask thee concerning
> The *rūḥ*
> Say: "The *rūḥ* is from
> The command of my Lord:
> Of knowledge it is only
> A little that is communicated
> To you." (17:85)

It is thus obvious that a direct and detailed understanding of the nature of *rūḥ* is not available. However, if we look at other relevant sections of the Qur'ān which describe the process of creation, we might be able to obtain at least some understanding of its nature.

Apart from the verses of *Sūrat al-Ḥijr* mentioned above, the process is described at several other places in the Qur'ān (see, for instance, 2:30-34, 7:11-25). What is common in these descriptions is that human nature has a base element not in keeping with the exalted place man has been designated to occupy. This was clearly recognized from the very beginning. When it was announced that man is to be created and appointed God's vicegerent on the earth, the first reaction encountered was that of horror from the angels who said:

> "Wilt Thou place therein one who will make
> Mischief therein and shed blood?" (2:30)

This, however, changed, and what caused the change was the breathing into Adam "of My *rūḥ*". This is the same phenomenon that has been referred to in *Sūrat al-Baqarah* (2:31) as giving knowledge to Adam. It is significant that it

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was after this episode that angels were asked to prostrate themselves before Adam. The demonstration of having this knowledge or being the recipient of divine *rūḥ* is what elevated man from his humble origins, enabled him to overcome the baser part of his nature, and made him a creature worthy of being the vicegerent of Allah.

What, then, is *rūḥ*? One may venture to say that *rūḥ* is a special capacity for acquiring knowledge. This is why it has been repeatedly referred to as a part of Allah Himself. It is a capacity which was granted to man after his physical and biological creation was complete. He was to be the vicegerent of Allah on earth. He had to share some important quality of the Creator - and the quality given to him was the ability to generate knowledge on his own. This becomes very clear if we go back to the verses of *Sūrat al-Baqarah* (30-34), describing the creation of man.

This section starts with the announcement of the proposal for the creation of Adam:

> Behold, thy Lord said to the angels: "I will create
> A vicegerent on earth." (2:30)

The second part relates to giving Adam knowledge and confronting him with the angels:

> And He taught Adam the names
> Of all things; then He placed them
> Before the angels, and said: "Tell Me
> The names of these if ye are truthful." (2:31)

The angels accept their limitations by saying:

> "Of knowledge

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We have none, save what Thou
Hast taught us ..." (2:32)

It was after this acceptance of superiority of Adam that the angels prostrated themselves before him. The most significant are the words that are used to describe what was given to Adam. It was not the knowledge of a finite number of things; Adam was given the knowledge of the totality of things (*'allama Ādam al-asmā' kullahā*) - 'He taught Adam the names of *all things*'. This can only mean an immense and unlimited potential of knowledge. This is further supported by what was said by the angels while accepting the limits of their knowledge as compared to Adam. The angels could have the knowledge that was specifically given to them, while Adam was apparently given the capacity to generate knowledge, and thus was not subject to the limitations of the other creatures.

Apart from this unlimited capacity for knowledge, there is at least one other characteristic that is associated with *rūḥ* - an intrinsic knowledge of God. This God-consciousness is vividly described in the Qur'ān as follows:

When thy Lord drew forth
From the children of Adam
From their loins -
Their descendants, and made them
Testify concerning themselves, (saying):
"Am I not your Lord
(Who cherishes and sustains you)?" -
They said: "Yea
We do testify!" (This), lest
Ye should say on the Day
Of Judgement: "Of this we
Were never mindful." (7:172)

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This God-consciousness may not be directly available to man at all times. However the Qur'ān asserts that it is there within the depths of human psyche and becomes evident during the time of an intense crisis (see for instance 6:63).

II

While *rūḥ* seems to refer to the special spiritual and divine elements in man, *qalb* (heart) is presumably the operating agency of psyche which transforms the spiritual potentiality into actuality. An important characteristic of *qalb* is that it represents that faculty or capacity of human personality which enables the person to know and understand the reality of things, make evaluative judgements, and sift the right from the wrong. The functions of the *qalb* are described quite frequently in the Qur'ān along with the sensory capacities of human beings, indicating that what the *qalb* does is an extension and a superior function of what is being done at the lower level by the sensory organs like eyes and ears. However, if the functions of the *qalb* are blocked the sensory organs lose their utility. People in such a condition have "eyes with which they do not see, ears with which they do not hear" (7:179).

According to the Qur'ān the perceptual processes - seeing and hearing being the ones most often mentioned - can be reduced to mere sensations. They can become stimulations without meaning, because the *qalb* is blocked or sealed. The process has been described at several places in the Qur'ān (see for instance 2: 6-7, 7: 101, 4: 155, 63: 3, and 16:106-108).

According to the Qur'ānic statements, the blocking of the cognitive processes takes place under special circumstances

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when a person is faced with a situation of conflict and resorts to a special type of defence mechanism in which he rationalizes actions that are emotionally impelled. Such a person starts with a state of conflict between what his moral judgement demands, and what is his need for immediate, unlimited and unjustified gratifications. His belief and his practice become completely at variance. Such people begin with a conflict between their conscience and their overt behaviour. But behaviour is a public commitment, and soon they are taken over by the need to resolve this conflict, and to justify their behaviour. Their conscience is so weak that they can not continue to keep to their belief, and have to resolve this situation by believing in what they are practicing, rather than the other way round. This is a special situation when the belief is so subdued that it completely loses all practical meaning or relevance for life. The central role of *qalb* in this situation has been described in a *ḥadīth* which says:

> Beware! There is a piece of flesh in the body. If it is healthy, the whole body is healthy. If it becomes unhealthy, the whole body gets unhealthy - that is heart. (Bukhārī)

Another *ḥadīth* emphasizes the process:

> When a *mu'min* (believer) commits a sin, a dark spot appears on his heart. If he repents and seeks forgiveness (of Allah), his heart becomes spotless again. If he persists in sin, the dark spot increases. This is the spot that has been mentioned in the Qur'ān: "But on their hearts is the stain of (the ill) which they do." (83:14) (Ibn Mājah)

It may be noted that here the *ḥadīth* does not speak of the sin committed by a non-believer. It describes what happens when a believer commits a sin - knowing full well that it is a sin. The Qur'ān says:

> This is because they believed,
> Then they rejected Faith:
> So a seal was set
> On their hearts: therefore
> They understand not. (63:3)

At another place this issue has been taken up in greater detail:

> Anyone who, after accepting
> Faith in Allah, utters Unbelief-
> Except under compulsion,
> His heart remaining firm
> In Faith - but such as
> Open their breast to Unbelief-
> On them is wrath from Allah,
> And theirs will be
> A dreadful Penalty.
> This because they love
> The life of this world
> Better than the Hereafter.
> And Allah will not guide
> Those who reject Faith.
> Those are they whose hearts,
> Ears and eyes Allah has sealed up
> And they take no heed. (16:106-108)

However the Qur'ān has not confined the process of 'sealing of the heart' to the people who are believers in the formal sense. At other places it includes those people who rejected the truth from the very beginning, because of the emotional blocking.

III

Nafs, like *rūḥ* and *qalb*, is another word used by the Qur'ān to indicate an important aspect of human psyche. At the lowest level it refers to the principle of life and consciousness. It is the person or self. The Qur'ān refers to three states of *nafs* - *al-nafs al-ammārah bi al-sū'* (the *nafs* impelling towards evil), *al-nafs al-lawwāmah* (the changing or blaming *nafs)* and *al-nafs al-muṭma'innah* (the *nafs* at peace).

The main effect of *al-nafs al-ammārah bi al-sū'* is to paralyze the cognitive processes. This seems to have been alluded to at several places in the Qur'ān:

> They have hearts wherewith they
> Understand not; eyes wherewith
> They see not; and ears wherewith
> They hear not. They are
> Like cattle - nay more
> Misguided: for they
> Are heedless (of warning). (7:179)

To be 'heedless of warning', negligent (*ghāfilūn*) and misled is only one of the characteristics of such people. The Qur'ān describes their behaviour as one characterized by thoughtlessness and sordidness. All of these can be the characteristics of *al-nafs al-ammārah bi al-sū'*.

On the other hand *al-nafs al-lawwāmah* is a state of constant awareness. It indicates *nafs* in a state of change and flux, always conscious and vigilant, constantly examining and scrutinizing its actions, fighting against the baser desires, never heedless and sordid. This constant contention is the first stage of *al-nafs al-muṭma'innah*. The Qur'ān has used this term only

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at one place, while describing the return of the soul of the blessed to Allah:

> (To the righteous soul
> Will be said:)
> "O (thou) soul,
> In complete rest
> And satisfaction!
> Come back thou
> To thy Lord-
> Well pleased thy (self),
> And well-pleasing
> Unto Him!
> Enter thou, then,
> Among My Devotees!
> Yea, enter thou
> My Heaven!" (89:27-30)

It appears that the state of *al-nafs al-muṭma'innah* is really reached at the very end of life when one emerges victorious after a constant and life-long struggle against evil. The *nafs* is at peace because the constant struggle (the state of *al-nafs al-lawwāmah*) which encompassed the whole of an individual's life is now behind him, and the period of tussle is over, ending with his triumph.

IV

We have attempted to show that the three terms used by the Qur'ān while referring to the inner dimension of man are somewhat different in meaning. *Rūḥ* is the divine element in man which places man in the exalted position of being entrusted with the responsibility of Allah's vicegerency. *Rūḥ* provides a potential for knowledge and God-consciousness.

However this potential can be operated through the *qalb* which is the locus of cognition, thought and feeling, and therefore, responsible for decision-making regarding actions and their correspondence with belief. *Qalb*, if properly functioning, can reinforce the positive tendencies of the personality leading to a state of constant awareness and self-understanding. On the other hand the heart can be subdued by the conflicting demands and overcome by the need for immediate gratification. If this state continues it leads to the blocking of the *qalb* which in turn reduces the perceptual and cognitive functions of a person. He becomes subdued to *al-nafs al-ammārah bi al-sū'*. His God-consciousness and his capacity for knowledge are clouded. This means that the distinction of having *rūḥ* is completely lost and the man starts existing at the level of animals. The Qur'ān actually refers to such low beings as animals (see for instance 8:22, 55).

Nafs has been used in several meanings in the Qur'ān. It is the principle of life, of consciousness, and of individuality. Two aspects of *nafs* are of particular interest to a student of human psyche, as they are related to the dynamics of moral conflict - *al-nafs al-ammārah bi al-sū'*, which impels a person to immediate gratification irrespective of moral consequences, and *al-nafs al-lawwāmah* - which impels an examination of the moral aspects of any action.

It should be noted here that the three words have other meanings as well. Also, at times they have been used interchangeably. However, since they are not related to the central theme of this paper - human psyche - we have not discussed these meanings in detail.

V

The articles which comprise this book are based on the papers read in a seminar on 'Qur'ānic Concepts of Human Psyche', which was organised by the International Institute of Islamic Thought, Pakistan, in collaboration with the Department of Psychology, Government College, Lahore. This seminar was held on the occasion of the seventh conference of Pakistan Psychological Association in April, 1988.

Some of the papers were read in the seminar almost in the same form that they are being reproduced here. Other papers were presented orally and subsequently given a written form. The paper written by Mrs. Naumana Amjad could not be read out because of the time constraint, although she was present in the seminar.

The seminar was graced by the presence of a number of very distinguished persons, some of whom made oral presentations. The late Professor S. M. Moghni who presided over one of the two sessions, and Dr. Israr Ahmad, a well known scholar, made worthy presentations. However, since these expositions could not be committed to writing, they do not form part of the present book. Some other scholars who attended the seminar also made brief but important contributions. We regret that they are not a part of this book, again because they were not written down.

The present volume contains six papers. As one would expect in a volume of this nature the papers cover a wide range of subjects, and at the same time, have a good deal of common ground.

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Dr. Absar Ahmad's article covers a very wide canvas. He starts with an in-depth analysis of the term 'psyche' in the history of human thought, both in philosophy and psychology, particularly analytical psychology. He then turns to the Qur'ān and shows that the essential nature of man has a major spiritual dimension. The human mind is not just a storehouse of repressed wishes, but has God-consciousness in its depths. He bases his arguments on the verses of the Qur'ān which describe the primordial covenant of man with God.

Mrs. Naumana Amjad takes this analysis further and discusses psyche in terms of the four terms used in the Qur'ān: *rūḥ*, *qalb*, *nafs* and '*aql*. She traces the meaning of these terms in the Qur'ān, and in the history of Muslim thought, and in so doing discusses the ideas of people like al-Ghazālī, Shihāb al-Dīn al-Suhrawardī, Ibn Sīnā and Mullā Ṣadr al-Dīn Shīrāzī.

Professor Manzurul Haq discusses the special role that has been assigned, in the Islamic intellectual tradition, to 'heart' which, according to him, is the locus of human psyche.

Dr. Mah Nazeer Riaz has emphasised the principles enunciated by the Qur'ān that govern the functioning of the individual and the society. These principles in turn are based on the concept of human psyche presented by the Qur'ān, which rests on the place of man as the vicegerent of God, who has been created with a definite purpose. This is very different from considering man as merely another animal which came into existence as a result of a biological accident. It is also different from the view of man as inherently evil who is concerned only with the gratification of immediate needs.

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The article by Professor Abdul Hayy Alawi and Quazi Shamsuddin Ilyas are more applied in nature. Professor Alawi talks about various models of mental health, and compares them with a model that he has derived from the Qur'ān. This provides interesting food for thought.

Quazi Shamsuddin has taken up the concept of religiosity and tried to show how this concept can vary in different religio-cultural traditions. Given the fact that research in Muslim societies is lacking, his work is quite useful and one would expect that it would lead to a better understanding of some aspects of Muslim psyche.

The seminar, for which the initiative came from the International Institute of Islamic Thought, could hardly have been a success without the active support of the Department of Psychology, Government College, Lahore. In this regard, we owe a debt of gratitude to Dr. Azhar Ali Rizvi, Head, Department of Psychology who was the local organizer of the seminar, and to his colleagues and students, who worked very hard to make the seminar a success.

This seminar and the present volume constitute a modest effort towards developing an understanding of human psyche from the perspective of the Qur'ān. One hopes that other Muslim psychologists and scholars of Islam will come forward and contribute to a better understanding of the Qur'ānic view of man.

Zafar Afaq Ansari

Islamabad
January 11, 1992

ONE

Qur'ānic Concepts of Human Psyche

Absar Ahmad

The topic of this seminar - 'Qur'ānic Concepts of Human Psyche' - is somewhat puzzling in many ways. First of all, the use of the word 'concepts' (in the plural!) leads one to think that presumably there are in the Qur'ān more than one doctrines or conceptual frameworks on or about the nature of human psyche. Or else the Qur'ānic injuctions on human nature or psyche do not fall into a consistent and systematic pattern. Again the Qur'ān, while dilating on the essential inner nature of man, uses its own variegated Arabic terms like *rūḥ*, *nafs*, *qalb*, etc., and it is quite problematic to assert that their connotations correspond exactly to the locution 'psyche' as used in the classical literature as well as in modern psychological disciplines. Indeed a critic may even level the charge that, to use Gilbert Ryle's phrase, a category-mistake is being committed here. Therefore, in order to avoid unnecessary complications and conceptual confusions, we shall start off by making an in-depth exploration into the usage, meanings and conceptual import of the word 'psyche'.

Professor G.B. Kerfred in his brief note in the *Encyclopedia of Philosophy*[1] writes that psyche in Homer first means life and later means a departed life or ghost. The first

means life and later means a departed life or ghost. The first identification with soul in the sense of the conscious self is found perhaps in Ionia, and the earliest full identification with the rational as well as with the emotional side of personality has been attributed to Socrates. In early Greek mythology, psyche was regarded as the personification of the human soul. The importance, in Platonic philosophy, of love in its highest sense as an agent of the soul's progress leads, from the fourth century B.C. in art to representations, allegorical or playful, of psyche.

Initially, in all this there was no opposition between soul and body. The doctrine that the soul is a prisoner in the body that Plato took over from Orphic doctrine had reached Greece, perhaps from Scythia, before the time of Pythagoras, probably in association with a doctrine of transmigration. In one sense, it was considered as the principle of life, defined as what makes living things alive. The Greek word for 'alive' like the equivalent Latin word 'animatus' and its English derivative 'animate', is etymologically the same as 'ensouled'; this is the ancient connection between the ideas of soul and of life. Plato, presumably following Socrates, both identified the soul with the person who reasons, decides, and acts, and assumed that this person or soul is not the familiar creature of flesh and blood but rather the incorporeal occupant and director of, even prisoner in, the corporeal being. The separate Greek word translated 'soul' or 'mind' later became English psyche which is also the root in 'psychology', 'psychosomatic', 'psycho-physical', etc. Having made this move, for which there were anticipations both in popular religion and earlier philosophical thought, Plato proceeded to contend: first, that souls, like

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common-sense persons, are substances; and, second, for various reasons - including the fact that it is the principle of life - that the soul must be immortal. The technical term 'substance' is here defined as something that can be said to have a significantly separate existence. If souls are not in this sense substances, then it makes no sense at all to suggest that they might survive the dissolution of their bodies. According to Plato it is the presence and activity of a substantial soul which is responsible for bringing about all the various phenomena of life and mental activity.

Indeed Plato's argument seems to be a clear-cut 'two-component' picture of the human person. Body and soul or psyche are two distinct, ontologically disparate, things or entities. The self, soul, or mind, in his view, is something distinct from a gross material and observable body. For instance, in one of Plato's dialogues, Socrates is portrayed on the day of his death arguing about immortality and the nature of the soul. And he begins by defining death in a way that plainly seems to presuppose a two-component conception of the person:

> Being dead is this: the body's having come to be apart, separated from the soul, alone by itself, and the soul's being apart, alone by itself, separated from the body.[2]

And later Socrates sums up his view as the following:

> Consider, then, ... if these are our conclusions from all that has been said: soul is most similar to what is divine, immortal, intelligible, uniform, indissoluble, unvarying, and constant in relation to itself; whereas body, in its turn, is most similar to what is human,

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> mortal, multiform, non-intelligible, dissoluble, and never constant in relation to itself. Have we anything to say against those statements ... to show that they are false?[3]

The suggestion, then, is that a man has two parts, the body which is of earthly stuff, and the soul which has a touch of the divine. Elsewhere in the *Phaedo* our mental functions (or at least the higher ones) are attributed to this non-material soul. This picture is repeatedly endorsed by later philosophers, most notably by the founding father of modern philosophy, René Descartes. Thus the very title page of Descartes' *Meditations* announces that one of the two central aims of that work is to demonstrate 'the distinction between the human soul and the body'; and the key passage halfway through the Sixth Meditation concludes thus:

> It is true that I may have (or, to anticipate, that I certainly have) a body that is very closely joined to me. But nevertheless, on the one hand I have a clear and distinct idea of myself, in so far as I am simply a thinking, non-extended thing; and on the other hand I have a distinct idea of body, in so far as this is simply an extended, non-thinking thing. And accordingly, it is certain that I am really distinct from my body, and can exist without it.[4]

So here again one finds a very clear presentation of a sharp contrast drawn between two entities, one of which has physical characteristics such as being extended (i.e., taking up a certain amount of space) but is not conscious, the other of which has mental characteristics such as consciousness but lacks physical properties, the two separable entities being normally 'closely bound up' together to make up the composite

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being, the embodied human person. Just as in the philosophy of Plato the emphasis is laid on man's twin elements in the form of rational soul (psyche or *nous*) and body (*soma*), similarly emphasis was laid by Descartes on self-consciousness, on the spiritual substance, the whole essence of which is to 'think'. With Descartes the human person tends to become primarily a self-enclosed substantival conscious subject in contradistinction to its physical body.

Let us now shift our attention from philosophy to psychology. James Drever in *A Dictionary of Psychology*[5] defines 'psyche' as originally the principle of life, but used generally as equivalent to mentality, or as a substitute for mind or soul. Charles Rycroft's description of psyche given in his well-known *A Critical Dictionary of Psychoanalysis* reads:

> The mind. The psychoanalytic literature, following Freud, uses psyche and mind (*seele*) synonymously. Its two adjectives, psychical and psychic, are also synonymous with 'mental'. However, whereas 'mind' tends to be used in contrast to 'body', psyche is usually contrasted with 'soma'.[6]

In the light of these two dictionary definitions it is easy to understand why most people follow the standard convention in translating the Greek word psyche by the English 'soul' or 'self'. And this is, in a way, quite right, for the sense of the English word is definitely coloured by certain theological usages with decidedly dualistic connotations. Moreover, it is noteworthy that the German word *seele* means psyche as well as soul.[7] Indeed among the modern psychologists, the most impressive and seminal work of C.G. Jung offers us the deepest and most perceptive understanding of the human psyche.

Jung's entire psychological work, as is well-known, is concerned with the conception of the nature and functioning of the human psyche and its focal area is occupied by the symbolic expressions of man's spiritual experience and thus it lays the groundwork for a psychology of the spirit. Digging out the full sense and weaving up the numerous strands of psyche from the Jungian corpus is both difficult and beyond the scope of this paper. I have absolutely no doubt, however, that Jung's treatment of human psyche has deep affinities with the Platonic-Cartesian model. In *The Basic Postulates of Analytical Psychology*, Jung laments that to grant the substantiality of the soul or psyche is repugnant to the spirit of the age, for to do so would be heresy. Yet he himself vehemently repudiates the reductionist view according to which the psyche is nothing but a product of bio-chemical processes. In fact he ventures to found a psychology upon the postulate of an independent and autonomous psyche that is not determined by the body. He is firmly of the view that it arises from a spiritual principle which is as inaccessible to our understanding as matter. He clearly affirms Cartesian dualism of the mental and the physical when he writes:

> The conflict of the material and spiritual aspects of life only shows that the psychic is in the last resort an incomprehensible something. Without a doubt psychic happenings constitute our only, immediate experience. All that I experience is psychic. Even physical pain is a psychic event that belongs to my experience ... All our knowledge is conditioned by the psyche which, because it alone is conditioned, is superlatively real.[8]

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He considers the idea of psychic reality as the most important achievement of modern psychology, for it alone enables us to do justice to psychic manifestations in all their variety and uniqueness. General conceptions of a spiritual nature, according to Jung, are indispensable constituents of the psyche, though our knowledge of the spiritual aspect of it at present is only partial and fragmentary.

In his essay 'The Spirit of Psychology', later entitled as 'The Nature of the Psyche', are contained Jung's final and maturest thoughts on the subject. 'Psyche' there assumes a psychological-spiritual-religious significance in which the unconscious as well as consciousness participates: the former as the ground of being, the latter as the perceiving agent without whom the stream of experiences could run on endlessly and ineffectually. The Cartesian-type subject-of-consciousness view of psyche is manifest in an important statement included in *On the Nature of Psyche*: 'volition presupposes a choosing subject who envisages different possibilities'.[9] The meta-physical and spiritual content of Jung's conception of psyche in the form of the collective unconscious is so immense that one can rightly view it *sub specie actermitatis*: a divine element or component in man.

This is not an appropriate occasion to discuss in detail a number of important theoretical concepts of Jungian analytical psychotherapy which bear directly or obliquely on the nature of human psyche like 'individuation', 'archetypes', 'persona', 'shadow', 'transference', to name a few. In a nutshell, Jung held that the increase in the scientific understanding and the resultant scienticism has led to a dehumanization of the natural and social worlds. A former unconscious acceptance of natural

phenomena, which involved affirmation of spiritual outlook and endowing them with symbolic power, has disappeared. It follows that men have a strong need for religious beliefs and experiences, since in religious form they are able to encounter and accept the contents of the collective unconscious. Religious beliefs, Jung conceded, cannot be shown to be true; but he held that they cannot be shown to be false either. In psychotherapy the patient comes to acknowledge the hitherto unrecognized parts of his personality. To rid oneself of symptoms, one has to become aware of the process of individuation, of the need for the creation of a harmonious synthesis of the functions in which the nature of the shadow and the power of the archetypes of the collective unconscious have been reconciled with the demands of the conscious personality.

Mainly inspired by Jung's work, the humanistic psychology movement was initiated in the 1950's and 1960's when many Americans started to realize their spiritual emptiness in spite of their material affluence. As a broad movement, humanistic psychology has been supported, among others, by renowned psychologists such as Gordon Allport, Abraham Maslow and Carl Rogers. Though less mystically inclined, this school of psychology has a more positive attitude towards religious views of human psyche. Its personality theory is much less deterministic than the Freudian psychoanalytical theory. The Freudian and behaviouristic approaches are seen by humanistic psychologists as over-simplifications which neglect man's self, as well as his potential for self-direction and actualization. They lay great emphasis on the self as a unifying factor which accounts for the

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individual's subjective experiences, and which determines much of his observable behaviour. Thus, like Jung, they too affirm a religio-metaphysical dualistic conception of human psyche: man's body versus his soul or mind. Man is not seen as a passive automaton, but as an active participant who has the freedom of choice to shape his destiny and that of his fellow men.

Let us now turn to the Qur'ān and try to see what its picture of the inner human nature or psyche is. In the opening paragraph it was pointed out that the Qur'ān employs its own technical terms in this context and has its own typical approach and typology. From the Qur'ānic standpoint it can be asserted with certainty that the concept of human psyche is not purely a psychological one and has a great deal to do with the philosophical-metaphysical problem of the essential substantival nature of man. According to the Qur'ān, humanity emerged in creation primarily in the transcendental dimension of existence:

> And We said: 'O Adam, dwell thou and thy wife in this garden, and eat freely thereof, both of you, whatever you may wish: but do not approach this one tree, lest you become wrong-doers.' (2:35)

At that stage of existence they possessed not only the spiritual dimension but also the rational dimension of personality. The spiritual dimension was there because of the very fact of the transcendental nature of their existence. The existence of the rational dimension has been affirmed thus:

> And He (i.e. God) taught Adam the names of all things. (2:31)

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It may be legitimately inferred that the 'knowledge of all the names' signifies man's faculty of logical definition and, thus, of conceptual thinking. That by 'Adam' the whole human race is meant here becomes obvious from the preceding reference, by the angels, to 'such as will spread corruption on earth and will shed blood'. This means that the essential and real (primordial!) human personality is spiritual in nature. Besides the above reference (2:35) this truth is also corroborated by the following verse, which speaks, not only of the existence of the spiritual souls of all human beings - from the first to the last - at the dawn of creation, but also of the possession of consciousness - self-consciousness as well as the consciousness of the Personality of God - and hence of full-fledged personality, which is based and built upon conscious, appreciative and non-mechanical response to other personality or personalities:

> And recall when (at the time of creation and in the world of spirits) thy Lord brought forth their offspring from the loins of the children of Adam. He (thus) made them testify as to themselves, say: 'Am I not your Lord?' They said, 'Yea, indeed, we do bear witness thereto.' (8:172)

Thus the essential covenant of monotheism is inscribed on every human soul. According to the Qur'ān, the ability to affirm the existence of the Supreme Power is inborn in the primordial human nature (*fiṭrah*); and it is this inner cognition - which may or may not be blurred subsequently by self-indulgence or adverse environmental influences - that makes every sane human being 'bear witness about himself' before God. Diametrically opposed to the Freudian view which reduces human mind to a strange storehouse of repressed

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infantile wishes and desires, the Qur'ān emphatically asserts God-consciousness in the depths of human psyche and soul. Because the event alluded to in the verse 8:172 relates to the transcendental world and conditions of transcendental existence, the transcendental or spiritual nature of the original i.e., the real human personality is thereby established. This truth is further affirmed by the following verse:

> And they ask thee regarding the (human) soul (*rūḥ*). Say thou: 'The soul proceeds from my Lord's Command (*amr*); and of knowledge ye have been vouchsafed but little.' (17:85)

The term *rūḥ* (literally 'spirit', 'soul' or 'breath of life') is used in the Qur'ān to refer to numerous metaphysical verities like angels, revelation or divine inspiration. But quite often it connotes the inner divine human nature or 'soul' of meta-physical parlance. Indeed these various senses of the word *rūḥ* have subtle affinities of meaning. For example al-Zamakhsharī, a famous Qur'ānic exegetical scholar of the early period, while interpreting the word *rūḥ* here as divine inspiration, points out that it gives life to hearts that were (as if) dead in their ignorance, and has in religion the same function as the soul has in a body.[10] Therefore, the Qur'ān tells us that inspite of its intangibility, or non-physical character, the reality of the soul should not be doubted. It is, to use a Sufi expression, a divine spark in man. The earthly exis-tence of every human being commences when the human soul, whose original abode is the transcendental world, projects itself into spatio-temporal dimensions and aligns with a particular body. Even the personalities of Adam and Eve were projected into the material world in the same manner. This has been very explicitly stated

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at several places in the Qur'ān. I shall here quote verses 28 and 29 of *Sūrat al-Ḥijr*:

> And lo! thy Lord said unto the angels: 'Behold, I am about to create mortal man out of sounding clay, out of dark slime transmuted; and when I have formed him fully and *breathed into him of My spirit*, fall down before him in prostration. (15:28-29; italics added)

God's 'breathing of His spirit' into man is obviously of immense metaphysical significance. Many modernist interpreters and translators of the Qur'ān do not at all seem to grasp the deep-structured meanings and ontological significance of this. For example Abdullah Yusuf Ali writes at this point: 'Note that here the emphasis is on three points: (1) the breathing of God's spirit into man i.e., the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures; (2) the origin of evil in arrogance and jealousy on the part of Satan who saw only the lower side of man (his clay i.e., somatic body) and failed to see the higher side, the faculty brought in by the spirit of God; (3) that this evil only touches those who yield to it, and has no power over God's sincere servants purified by His grace. Adam is not here mentioned by name, but only Man, whose symbol is Adam'.[11] Similarly Muhammad Asad in his explanatory note devotes a single sentence to this part of the verse and takes it as a metaphor for God's endowing man with life and consciousness.[12] To my mind, 'breathing of His spirit into man' is a most explicit and categorical assertion of a divine (i.e. spiritual) element or component in man. Taking it as merely a 'faculty of God-like knowledge' or 'endowing man with life

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and consciousness' tantamounts to a total negation of the two-component Qur'ānic conception of man and human personality. This very conception is further reaffirmed in most unambiguous terms in verses 12-14 of *Sūrat al-Mu'minūn* thus:

> Now, indeed, We created man out of the essence of clay, and then We caused him to remain as a drop of sperm in (the womb's) firm keeping, and then We created out of the drop of sperm a germ-cell, and then We created within the embryonic lump bones, and then We clothed the bones with flesh - and then We brought (all this) into a new creation: hallowed, therefore, is God, the best of creators. (40:12-14)

The frequent Qur'ānic references to man's being 'created out of clay,' or 'out of dust' or as here, 'out of the essence (*sulālah*) of clay' point to the fact that his body is composed of various organic and inorganic substances existing on or in the earth, as well as to the continuous transmutation of those substances, through the intake of earth-grown food, into reproductive cells. It is no doubt a great feat of divine creativity by which inorganic matter becomes living matter. Again, the inorganic constituents of the earth are absorbed into living matter by way of food, and living matter reproduces itself by means of sperm. This is deposited in the womb and fertilizes the ovum, and rests for a time in security in the mother's womb. And then passing through various stages, it assumes shape in its growth as a fetus, and finally it develops bones, flesh and nervous system. So far, or rather more precisely, upto this stage, man's growth is like that of an animal. But then an altogether new creative feat takes place which has been very forcefully depicted by the Arabic words *thumma ansha'nā-hu khalqan ākhar*. Starting from *sulālah*

upto the stage of fully-developed embryo, all the details have no doubt been given in order to stress man's humble origin. But what marks off a human infant from an animal infant is the last episode in which it underwent, not only a totally new shaping but rather assumed an altogether different status as a spiritual being imbued with a soul. Thus 'bringing into a new creation' clearly signifies the addition of a new ontological element - the soul - into the animal infant making him *homo Dei*: God's vicegerent on earth.

Indeed, according to a saying of the Prophet (peace be upon him), which has been reported both by Bukhārī and Muslim, various stages in the development of fetus in the form of *nuṭfah, 'alaqah* and *muḍghah* take forty days each and then an angel is sent by God to breathe soul into it. This breathing of the soul has, of course, nothing to do with life or sensation because neither the male sperm nor the female ovum is dead or without organic properties from the very start. Therefore, interpreting 'bringing into a new creation' as introducing life principle to the fetus is a travesty of truth which totally distorts the Qur'ānic conception of man: a composite being of two ontologically distinct elements or substances *viz*., organic body and a spiritual soul. It is on account of an uncritical acceptance of Western rationalistic empiricism that some Muslim scholars tend to interpret the essential and inner metaphysical core of man as merely life or consciousness. In fact modern rationalistic and pseudo-scientific versions of the basic Qur'ānic teachings are quite alien to Islam as a supremely spiritual tradition and lack a direct link with the original Prophetic mission. They are devoid of the spiritual content which is the heart of the Qur'ānic revelation. The locution

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iḥsān, according to the Qur'ān, is not to be attributed to man's animal and corporeal body, but to that divine spirit or soul the presence of which makes man superior to angels. Out of a duality of two, one element of man - his spiritual psyche or soul - is the basis on which God has called his creation 'best of moulds' or 'best conformation' in *Sūrat al-Tīn*. The verse 4 of this *sūrah* reads:

> Verily, We have created man in the best of conformation (or in the best of moulds). (95:4)

And the very next verse refers to the carnal desires pertaining to his bodily component undue indulgence of which abases him to the lowest of the low. To man God gave the purest and best nature in the form of divinely-infused spirit or soul, and it is man's duty to preserve the pattern on which God has made him. By making him His vicegerent, God exalted him *in posse* even higher than the angels, for the angels had to make obeisance to him. But surely man's position as vice-gerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts. Abasement and 'reduction to the lowest of low' (95:5) is a consequence of man's betrayal, or in another word, corruption, of his original, positive nature: that is to say, a consequence of man's own doings and omissions. The spiritual element, the primordial and uncorrupted psyche, of man has a tendency towards its divine source and finds solace and fulfilment in God and His revelation - the Qur'ān. The corporeal and bodily part, on the contrary, exists at the purely animal level and always presses for mere sensual gratification, thus personifying a man described in the Qur'ān in these words:

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... but he always clung to the earth and followed but his own desires. (7:176)

The term for soul or psyche used mostly by the Qur'ān is *nafs*. *Nafs* and its plurals *anfus* and *nufūs* have two uses: (i) reflexive, in which (to confine the matter to the topic of this paper), it refers to the human self or person; (ii) it means the human soul, as for example in the Qur'ān (6: 93) we read: 'While the angels stretch forth their hands (saying) send forth your souls (*anfus*)'. T.J. De Boer in his article entitled *nafs*[13] in the *Shorter Encyclopedia of Islam* identifies the Qur'ānic notion of *nafs* with soul and calls the three modalities of *nafs* the three characteristics of the human soul. The nature, dynamics and diverse aspects of *nafs* have especially attracted the attention of the Sufis and they have developed fascinating theophanic doctrines of this subjective and active agency in man. I shall here briefly expound the three strata of *nafs* as delineated by the Qur'ān.

The soul as conceived by the Qur'ān has a multi-layer structure consisting primarily of three principal strata. Let me first enumerate them without a detailed explanation, keeping in mind only that although each of these three is given an independent name as if there were three independent entities, they are, in the view of the majority of scholars, nothing but three different dimensions or stages of one and the same 'soul'.

The first stratum is technically called *al-nafs al-ammārah bi al-sū'* meaning literally the 'commanding soul', that is, that aspect of the 'soul' which instigates man to evil. It may be translated as the 'lower soul' or 'appetitive soul'. It is an inner locus of immoderate desires and fiery passions. It is, according

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to some Sufis, in this dimension that the ego-consciousness of the ordinary man is constituted as the sensuous and sensual I.

The second stratum is called *al-nafs al-lawwāmah*, literally 'the blaming soul'. It refers to that aspect of the soul which blames or criticizes itself, that is to say, which becomes aware of its own evil nature which it manifests in the first stratum just explained. In this sense it is the locus of moral conscience. And the ego which is formed in this dimension is principally a rational ego, the subject passing critical judgement upon itself and others. In this respect the concept partially covers what the philosophers call *'aql*, 'reason' or 'intellect'.

The third stratum is *al-nafs al-muṭma'innah* or the 'pacified soul', designating the mode of being of the 'soul' in which the turbulence of desires and passions has been calmed down and the agitations of thoughts and concepts reduced to stillness, tranquillity and quietude. This dimension of the 'soul' is more generally called *qalb*, the 'heart'. *Qalb* is one of the most important technical terms of Sufism. It is no other than what has been referred to as the spiritual core of the Man of Light, as an integral whole of the subtle, esoteric organs for perceiving the esoteric aspects of things. The *qalb* is a supersensory organ of cognition through the activation of which is realized what is usually known as mystical experience. According to the Sufi theory of the 'soul', the *qalb* which is the third stratum, is the threshold of the divine dimension of Being; it is essentially of a luminous nature, and the world which is disclosed by the activity of the *qalb* constitutes ontologically the middle domain between the world of pure Light of God, and the world of material darkness under the dominion of Satan.

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Some Sufis recognize within the *qalb* itself two deeper layers. The first is called *rūḥ*, the 'spirit' and the second which lies still deeper than the 'spirit' and which therefore is the deepest of all the strata of the 'soul', is *sirr*, meaning literally the 'secret' i.e., the innermost recess of the soul. The 'spirit' is represented by the image of an incandescent sun whose dazzling light illumines the whole world of Being. As the sun in the physical world rises from the eastern horizon and illumines all things and activates their life-energy, so the divine Sun, rising from the spiritual east, illumines the infinitely wide world of the 'spirit' and animates all the energies contained in the spiritual faculty of this subtle organ of supersensory cognition. Subjectively the Sufi feels at this stage that he is standing in extreme proximity to God. The *sirr*, 'secret', on the other hand, is the innermost ground of the soul, the deepest layer of consciousness which is in reality beyond 'consciousness' in the ordinary sense of the word. It is the sacred core of the soul, where the divine and the human become united, unified and fused. In other words, it is in this dimension of the soul that the so-called *uniomystica* is realized. The ego-consciousness which is actualized in this dimension and which naturally is the highest form of ego-consciousness in Sufism is no longer the consciousness of the mystic himself. It is rather than the consciousness of the divine I.

That the essential human psyche or soul is not blind is repeatedly affirmed by the Qur'ān, and accordingly it lays great emphasis on *qalb* as a supersensory organ of cognizing metaphysical truths - *tafaqquh* in the Qur'ānic terminology. *Qalb* - the word for heart in Arabic - imports both the seat of

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intellectual faculties and understanding as well as the seat of affections and emotions. Verse 179 of *Sūrat al-A'rāf* reads:

> They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle - nay even more misguided: for they are heedless (of the warning). (7:179)

The cognitive role of the heart is further affirmed in verse 46 of *Sūrat al-Ḥajj* thus:

> Have they, then, never journeyed about the earth, letting their hearts gain wisdom, and causing their ears to hear. Yet verily it is not their eyes that have become blind - but blind have become the hearts that are in their breasts. (22:46)

Those who reject God's message have their physical eyes and ears, but their hearts are blind and deaf. If their faculties of understanding and true discernment were active, would they not see the signs of God's Providence and wrath in nature around them and in the dwellings and ruins. Though apparently they have all the faculties of reason and perception, they have so deadened them and those faculties do not work and thus they are worse than cattle. The Qur'ān tells us that the heart of man, as created by God, is pure and unsullied. But when a man does an evil deed, it marks a stain or rust on his heart. On repentance and forgiveness, sin is washed off. But if a person does not repent or pray for forgiveness, the stains deepen and spread more and more, until the heart is sealed and eventually the man dies a spiritual death. Two verses here are of utmost significance:

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> Nay, but their hearts are corroded by all (the evil) that they were wont to do. (83:14)
>
> God has sealed their hearts and their hearing, and over their eyes is a veil; and awesome suffering awaits them. (2:7)

'Sealing of the heart' refers to a law instituted by God. As a person goes down the path of sin, his penalty gathers momentum, just as goodness brings its own capacity for greater goodness. In other words, when a person persistently adheres to false beliefs and refuses to listen to the voice of truth, he gradually loses the ability to perceive the truth, so that finally, as it were, a seal is set upon his heart. But surely it is a consequence of man's free choice and not an act of 'predestination'. The Qur'ān even goes so far as to declare such people dead and tells the Prophet (peace be upon him):

> And verily, thou can not make the dead hear: and (so, too) thou can not make the deaf (of heart) hear this call when they turn their backs (on thee) and go away. (30:52)

The Qur'ānic assertion of spiritual death and disease - *maraḍ* particularly of the heart - closely links up with the concepts of existential vacuum and non-being very forcefully presented by Dr. V.E. Frankl.[14] For him the main cause for the contemporary explosion of emotional disturbance is the frustration of modern man's will to meaning. Modern life has deprived man of the possibility of seeing a real meaning or cause for which to live. From the Qur'ānic perspective, life without faith in, and love of, God is a state of spiritual non-being in which the atheist loses touch with his own true self. God, in Islam, is the only True Reality of which man is only

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a reflection. Hence to forget God is to alienate one's self from the very source of one's being. Thus the Qur'ān says:

> And be not like those who forgot God and He caused them to be oblivious of their own selves or souls. (49:19)

Islam considers the spiritual meaning derived from submission to God as the only true meaning for man in this life. Frankl and other existential analysts seem to endorse this Qur'ānic insight in their claim that without religious orientation modern life with its material wealth may actually increase the chances of agony and existential anxiety for the modern man. According to Qur'ānic psychology, God-consciousness and self-consciousness are interdependent and intertwined. A true knowledge of one's deeper self necessarily leads to awareness of the Ultimate Self or God and *vice versa*. There are also a good many sayings of the Prophet (peace be on him) to this effect. That is the reason why the whole of the Qur'ān aims at inducing in man an attitude based on God-consciousness and heightened self-awareness.

In the foregoing I have made a modest attempt to explicate at least one strand of the Qur'ānic teachings with regard to human psyche. I have maintained that although the original use of the term psyche derives from a different field of perception, it nevertheless seeks to delineate roughly the same group of ontological realities that the Qur'ān speaks about in terms of *rūḥ, nafs, qalb*, etc. Taken together, they refer to the incorporeal or spiritual component of man and thus the Qur'ān merges the psychologically subjective intimacy of 'I' with the rather impersonal but profoundly metaphysical ego or soul. And in so doing the image it offers of human psyche is that of

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Homo cum Deo which assures the highest conceivable freedom for man - the freedom to step into the very fabric of the universe, the formula for his collaboration with the creative process and the only one which is able to protect man from the terror of existence. Only thus can man face creatively the dangers of the conversion of human conscience and psyche to naturalism, a dogmatic secularism, and an opposition to belief in the transcendent goal of life.

NOTES

1. G.B. Kerfred, *The Encyclopaedia of Philosophy*, (ed.), Paul Edwards, (London and New York: Macmillan, 1967), vol. 6, p. 512 .
2. F.J. Church (tr.), *Plato's Dialogues*, (New York: The Library of Liberal Arts, 1961), p.9.
3. *Ibid.*, pp. 29-30.
4. R. Descartes, *The Philosophical Works of Descartes*, (tr.), Elizabeth S. Haldane and G.R.T. Ross, (Cambridge: Cambridge University Press, 1967), vol. I, p. 190.
5. James Drever, *A Dictionary of Psychology*, (Middlesex: Penguin Books, 1963).
6. Charles Rycroft, *A Critical Dictionary of Psychoanalysis*, (Middlesex: Penguin Books, 1977).
7. Cf. the translator's note in Jung's *Modern Man in Search of a Soul*, (London: Routledge and Kegan Paul, 1961), p. 200.
8. *Modern Man in Search of a Soul*, *op. cit.*, pp. 219-220.
9. Violet Staub, (ed.), *The Basic Writings of C. G. Jung*, (New York: De Laszlo, 1959), p. 92.

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10. See Muhammad Asad, *The Message of the Qur'ān*, (Gibraltar: Dar al-Andalus, 1980), p. 393.
11. Abdullah Yusuf Ali, *The Holy Qur'ān: Text, Translation and Commentry*, (Leicester: The Islamic Foundation, 1975), p. 643.
12. *Asad, op. cit.*, p.386.
13. Cf. *The Shorter Encyclopaedia of Islam*, (London: Luzac and Co., 1961), pp. 433-36.
14. In his book entitled *Man's Search for Meaning* (London, 1964).

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Two

Psyche in Islamic Gnostic and Philosophical Tradition

Naumana Amjad

The Islamic intellectual tradition has two aspects: the gnostic (*ma'rifah* or *'irfān*) and the philosophical (*falsafah* or *ḥikmah*). The cardinal doctrine which unites these two is the doctrine of unity (*tawḥīd*). It is manifested in all the expressions of Muslim thought whether they be art or science, language or culture. The doctrine of *tawḥīd* proclaims that all existence and all reality is based on a Divine principle which is none other than God Himself and there is no duality in Him. This oneness is reflected in the unitary character of all Islamic sciences which are inter-related and contribute to a wholesome understanding of the total Reality.

It is also expressed in the view of man which is inherent in Muslim philosophy and specially in the Sufi view of man as a microcosm. In fact the two aspects of Islamic thought, the gnostic and the philosophical, serve as an example of this correspondence between different levels of reality, and their underlying unity.

The terms used in the Qur'ān to describe or refer to the various levels or dimensions of man's inner self are *rūḥ*, *qalb*, *nafs*, and *'aql*. In order to understand the Muslim concept of

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psyche, one must discern these terms and understand their relationship to each other.

Al-Rūḥ

The Holy Qur'ān says: 'They question you about the *rūḥ* (spirit), say to them: *al-rūḥ* [proceeds] from the command (*al-amr*) of my Lord' (17:85). This verse of the Qur'ān is interpreted as signifying that spirit proceeds from the Divine order and is itself at an ontological level immediately below that order. This is the 'breath' which was infused in man: 'And I breathed into him of My spirit'(15:29). By the word *al-rūḥ* what is meant is the Universal Spirit, which is present in all manifestations, and one of its manifestations is the individual soul of man. The Universal Spirit is variously described as uncreated (as in the above-quoted verse), and as created, as in the saying of the Prophet that 'The first thing that God created is the spirit.'

According to Titus Burckhardt (1983), these two aspects of the spirit can be explained on the grounds that the spirit is a mediator between the Divine Being and the conditioned universe. The uncreated aspect relates to the Divine Being whereas the created aspect is reflected in the universal soul, created intellect, etc. Just as there is a Universal Spirit (*al-rūḥ*) i.e. a realm of the Spirit, similarly there is a universal soul or psyche (*al-nafs al-kullīyah*). The individual soul is conditioned by form whereas the universal soul is necessarily beyond form. In either case the soul is to spirit, as is substance to essence, or materia to forma. But soul will be discussed later on. For the present we are concerned with the Spirit. According to Burckhardt (1983):

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> The Sufi term for universal substance ... is *al-haba*. This ... signifies literally the 'fine dust' suspended in the air which becomes visible only by the rays of light it refracts. The symbolism of *al-haba* illustrates the double nature of the Spirit, for it is the Spirit which illumines *al-haba* and thus corresponds to the ray of light refracted by fine dust. Since the dust becomes visible only to the extent that it refracts light, the ray only shows as such on the screen of the dust. (p. 71)

Burckhardt concludes that the undifferentiated light symbolizes the uncreated Spirit while the light determined as a ray on the other hand symbolizes the created Spirit.

Among the Muslim thinkers, Ibn 'Arabī has mainly emphasized the oneness of Being (Sharif, 1963; also see Burckhardt, 1983 and Nasr, 1988). He believes that the uncreated aspect of *rūḥ* which is present in man is essentially one with God. Hence man is the perfect manifestation of divine attributes and names. The totality of Divine qualities constitutes what the Sufis call the Divine Form (*al-ṣūrah al-ilāhīyah*) by allusion to the saying of the Prophet (peace be upon him): 'God created Adam in His form'. Ibn 'Arabī also describes the process of unity with Divine essence as a mutual interpenetration of the divine and the human. The Divine nature becomes the content of human nature and man becomes His essential form.

The *Ishrāqī* (illuminationist) school (Sharif, 1963) divides all bodies into those which permit light to enter, or do not permit it to enter, or permit in various degrees. The first category is called *laṭīf* and the soul is ascribed to this category i.e. it is subtle and is illumined by the light of the Spirit. On

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the other hand Ibn Sīnā (Sharif, 1963) designates soul and Spirit as two levels of an entity which he calls soul. At the transcendental level, it is pure and at the phenomenal level it enters the body and animates it. Ibn Sīnā believes that the study of the first level of soul belongs to metaphysics whereas the study of the latter level belongs to the natural sciences. Ibn Sīnā's theory of being is emanationistic. From God who is primordial (*al-qadīm*) flows the first intelligence or intellect (*al-'aql al-awwal*) which is a synonym for the spirit (*al-rūḥ*). According to Ibn Sīnā, essence exists in God and in intellect prior to the individual existence exemplifying them in the external world and they also exist in our mind posterior to their individual existence. For him, the human soul, although it is only potential intellect at the beginning of its career, is nevertheless a non-material, spiritual substance capable of existing independently of the body. Ibn Sīnā adheres to the Aristotelian definition of the soul (in the meaning of *nafs*) as an entelechy of the body. But in its uncreated aspect i.e. essentially, it is above the body.

Al-Ghazālī derives all his inferences from the Qur'ān and Ḥadīth. Like the Ishrāqī school, we again find here the symbolism of light or Light-being used in the context of *rūḥ*. In his exposition of the Light Verse of the Qur'ān (24:35) al-Ghazālī compares Pure Being to sun and the human spirit to the elemental light; Pure Being is related to *rūḥ* as sun is related to elemental light. This ray of the Divine sun proceeded from the command of God (17:85). He also speaks of *rūḥ* in the context of a life-force which imparts power to the body comparing it to the radiation of light from a lamp which illumines the body. Thus it is a spiritual principle which

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vitalizes the body and controls it. Al-Ghazālī grades human soul into four levels: (1) sensory soul, (2) imaginative soul, (3) rational soul, and (4) transcendental soul. Like most Sufi thinkers, al-Ghazālī also mostly refers to *rūḥ* in symbolic terms, and uses the analogy of life.

Shihāb al-Dīn al-Surhrawardī has also designated the *rūḥ* as a ray of the Divine intellect (Nasr, 1988). It can be seen that in all Muslim thinkers as well as in the Qur'ānic doctrines, being and knowledge are united in the *rūḥ*. It is *'aql* (intellect) as well as being; whereas in the next (lower) level of reality, knowledge is attributed to mind and being to body. Al-Rāzī believes *rūḥ* to be eternal, and the intellect of man to be created out of Divine substance. Ibn Miskawayh's ideas exhibt Platonian influence. He declares that the essence of the soul is motion. This motion is of two kinds: one towards intellect and other towards matter. The first motion brings man nearer to the source of the intellect and thus it is illuminated and in turn illuminates the matter. This implies a transcendental aspect of the human self which is *rūḥ* and a sensible self which is *nafs*.

Any discussion of *rūḥ* cannot be complete without mentioning Ṣadr al-Dīn Shīrāzī or Mullā Ṣadrā. He is greatly influenced by Ibn 'Arabī as well as well by new-Platonism. He also believes in the oneness of Being and has used this doctrine to explain the nature of the soul. He rejects Ibn Sīnā's view that the soul is a relational concept. He argues that the relationship of the soul to the body is not like that of any ordinary physical form to its matter.

All physical forms inhere in their matters in such a way that the two do not constitute a composite (*murakkab*) of two existentially distinguishable elements but are totally fused

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together to form a complete unity (*ittiḥād*), in existence and as a result the form works directly in the matter. However, the soul works on its matter through the intermediacy of other lower forms or powers. Ṣadrā therefore says that the soul is the entelechy of a material body in so far as it operates through its 'organs'. He insists, however, that the word 'organs' does not mean physical organs like limbs, liver or stomach but faculties or powers through which the soul works such as appetition, nutrition, and digestion. It is evident that Ṣadrā is talking here of *nafs* and not of *rūḥ*. Since he believes in the oneness of Being, he sees *rūḥ* as a single reality which is manifested at different levels. Being itself a manifestation of the Divine Essence, is in turn manifested in *nafs* and the faculties of *nafs*. Spirit or *rūḥ* is a higher and simpler level of existence than *nafs* or soul. It is pure Being at the simplest and highest level where it is one with the Essence and then it emerges as manifestation of Essence or 'Self' as Intellect and contains all the possibilities of existence. Then it creates or rather permeates the soul or *nafs* and is manifested in lower levels of existence i.e. animal, vegetative, etc. Thus it can be concluded that *rūḥ* is seen as a unity in all experience which is manifested in different ways in the human self.

It is evident from the ideas presented so far that the Islamic view of man's self essentially includes an eternal, invisible, non-corporeal and transcendental element which is believed to have emanated from, or to have been created by God or Divine Self. It is identified as *rūḥ*, or first intelligence. Soul or *nafs* is a dimension or manifestation of this Spirit at a lower level of being or, from the point of view of Divine presences, Spirit is closer to the Divine Self than the soul and

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body and so on. Self is most present in Spirit and least present in body or matter. So now we will consider the next step in the hierarchy of being i.e. *nafs*.

Al-Nafs

In almost all languages, a subtle element or force (designated as wind, air or breath) is seen as imparting life and power of motion to the body and thus forming the inner dimension of man's self. We have seen in the discussion of *rūḥ* or spirit that it performs this very function but not directly. It is the core of man's being, yet it remains hidden. Muslim scholars designate *rūḥ* to be the reflection of the Divine presence in man; this *rūḥ* coming into contact with body forms a borderline area which connects the corporeal aspect of man to his spiritual self, and that area is *nafs* or psyche. It is subtle but nevertheless contains forms (images, sensations, ideas, etc.), whereas the *rūḥ* is formless. *Nafs* or soul or psyche, howsoever it may be called, is the presence of the spirit at the level of subtle manifestation, and as Mulla Ṣadrā has explained, it works on matter through lower forms or powers. The same is true of *nafs* or soul which works on matter through its faculties and organs. Hence, as al-Ghazālī (1981) has pointed out, *nafs* or soul has two dimensions or aspects. The upward dimension is the uppermost limit of psyche which connects it to the spirit whereas the downward dimension (i.e. the one inclined towards matter) is represented by the sensory faculties which connect it to the body. We will see later how various mental processes and faculties of man such as will, imagination, feeling, sensation and thinking are related to either of these two aspects.

Many Muslim thinkers do not distinguish between *nafs* and *rūḥ* and designate both of them as soul, at best dividing soul into vegetative, animal, sensory and rational. When these categories are mentioned in Muslim philosophy or metaphysics or in Greek thought - and, as we know Muslim philosophy has borrowed immensely from the latter - they are used in reference to the universal soul which manifests itself at various levels i.e. animal, vegetative, human-rational or human-sensory modalities. In the individual man this universal soul is the *nafs* which is not merely the sum total of his desires, sensations and passions as is commonly thought, but has a higher aspect as well, in which it is nearer to the spirit or *rūḥ*. Seen in a broader context, it belongs to the realm of subtle manifestation, to *'ālam al-malakūt* and is existentially formal, individual and natural. In human beings it corresponds to the mind and senses, as well as to vital spirit or animal soul which is the source of movement in the body.

For Ibn Sīnā, the human soul, although it is only potential intellect at the beginning of its career, is nevertheless an immaterial spirit substance capable of existing independently of the body (Nasr, 1988; Sharif, 1963). The body is there to serve the purpose of its realization as actual intellect. Hence soul is definable not as a form of the body but the transcendental dimension of the soul, that is, *rūḥ* must not be confused with the vegetative or animal soul which is inseparable from the body. However Ibn Sīnā cautions us not to confuse the definition of human soul with the Universal Soul or World Soul which are eternally immaterial substances. The human soul is likened to the porous atmosphere which surrounds the earth. Huston Smith (1981) says:

> ... there is a dimension of ourselves that exceeds even the stratosphere, an essence no universe, subtle or gross, can contain. The ancients called it soul (psyche, anima, sarira atman, nephesh, or nafs) and ... the soul is the final locus of our individuality. Situated as it were behind the senses, it sees through the eyes without being seen, hears with the ears without itself being heard. Similarly it lies deeper than mind. If we equate mind with the stream of consciousness, the soul is the source of this stream; it is also its witness while never itself appearing within the stream as a datum to be observed. It underlies, in fact, not only the flux of mind but all the changes through which an individual passes; it thereby provides the sense in which these changes can be considered to be his. No collection of the traits I posses - my age, my appearance, what have you - constitutes the essential 'me', for the traits change while I remain in some sense myself.

T. Burckhardt (1983) defines the different meanings of *nafs* as follows:

1. *al-nafs al-kullīyah*: the Universal Soul which includes all individual souls. This corresponds to the Guarded Tablet and is the complement of the spirit *al-rūḥ* or First Intellect and is analogous to the psyche of Plotinus.

2. *al-nafs*: the soul, the psyche, the subtle reality of an individual, the 'I'. As opposed to the Spirit or the Intellect (*'Aql*) the *nafs* appears in a negative aspect, because it is made up of the sum of individual or egocentric tendencies. But a distinction is made between:

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a. *al-nafs al-ḥaywānīyah*: the animal soul, the soul as passively obedient to natural impulses;

b. *al-nafs al-ammārah bi al-sū'*: the soul which commands man to evil; the passionate, egoistic soul;

c. *al-nafs al-lawwāmah*: the soul which blames, the soul aware of its own imperfections; and

d. *al-nafs al-muṭma'innah*: the soul at peace, the soul reintegrated in the Spirit and at rest in certainty.

The last three of these expressions are from the Qur'ān:

> And I do call to witness the self-reproaching soul (*al-nafs al-lawwāmah*). (75:2)
>
> The human soul is certainly prone to evil (*innal-nafs la-ammāratun bi al-sū'*). (12:53)
>
> [To the righteous soul will be said]: "O (thou) soul, in complete rest and satisfaction (*al-nafs al-muṭma'innah*)! (89:27)

It has also been said in the Qur'ān that (on the day of judgement) man will testify against his own *nafs* (75:14). This confirms the presence of an element or central entity in man which is above the desires and passions of *nafs* and which will survive the bodily death but will exist as individual spirit so that it can be questioned about its earthly life. Indeed we all have experienced from time to time the conflict between will and desire. Martin Lings (1988) has written that will belongs to the spirit, since it transcends the *nafs* and can move man to

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act contrary to his desires, even pleasures. It is because of this faculty of man that he will be held responsible for what he has done. The Creator is well aware of the tendencies of the human soul or *nafs*; He knows the weakness, as well as the power of the *nafs*. Though man is prone to lose sight of his origin and it is in his nature to seek pleasure but he also has the will with which he can control *al-nafs al-ammārah bi al-sū'*, and thus maintain a balance in his self. As al-Ghazālī (1981) has pointed out that the essential element of the soul is not thought, perception or imagination, but will, through which one comes to realize one's spiritual possibilities. The fact that man can change from the state of the passionate, egoistic soul (*al-nafs al-ammārah bi al-sū'*) through a great deal of conscious conflict and deliberate effort, necessarily suggests that he is free in his will. In fact, al-Ghazālī recognizes three stages of being in which will is employed. The lowest or the material world has the absolute necessity of God's will since matter has no will. Secondly, there is the psychical and sensuous world where a relative freedom is recognized, hence the human will is exercised. Thirdly, in the Divine realm absolute freedom and thus absolute will exists, of which man's will is a relative and incomplete reflection.

The tendencies of *nafs* are enumerated by Suhrawardī as well as al-Ghazālī who equates them with spiritual diseases. They are among others:

1. *Nifāq* (hypocrisy);
2. Pride and arrogance;
3. *Hawā* or desire;
4. Self-beholding;
5. Avarice;
6. Negligence;

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7. Restlessness and levity; and
8. Ostentatiousness or *ri'ā'*.

When the will keeps a balance among these tendencies, man is at peace with himself; when these tendencies are allowed to rule him, he is weak and dissociated.

This brings us to the concept of ego or individual consciousness. As mentioned earlier, *al-nafs al-ammārah* is called the egotistic soul and the tendencies of the soul enumerated above can easily be seen as the tendencies of the ego in as far as they represent the self-centred attitude of the soul. When ego comes to dominate the self and recognizes no other entity apart from itself, man loses sight of his spiritual nature and is confined within the narrow realm of individual consciousness. This is the most harmful tendency of *nafs* i.e. to mistake its ego-bound consciousness for total reality, and hence to act accordingly. The 'I' with which we usually identify is the locus of subjective reality and consciousness, the most immediate reality for us in reference to which we identify things as other than us. But this stream of consciousness or locus of subjective reality is not the total reality nor the real core of our being. The greatest error of *nafs* lies in believing that it is. Descartes committed this same kind of error when he said '*Je pense donc je suis*' ('I think, therefore, I am'). Most of the 'spiritual diseases' so called by al-Ghazālī arise or follow from this basic error. As T. Burckhardt (1978) has written; "in the mind 'to be' becomes dissociated from 'to know' and in the process of man's degeneration it leads to all other ruptures and separations".

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This is what the Ṣūfī teachings seek to prevent. By putting the Divine name against the tendencies of the ego, they seek to open 'the eye of the heart' and to put man in touch with his inner self so that he can know the truth. It is impossible for the heart to open up to the Divine Truth so long as the soul retains, even if not consciously, an attitude which denies the Truth; it is difficult to avoid this, since the domain of the soul (*al-nafs*) is *a priori* governed by the egocentric illusion. That is why all disciplines aiming at *'irfān* or gnosis give special importance to the treatment of *nafs* and this also explains the tremendous emphasis laid on control and balance of the turmoils of *nafs* in the Islamic doctrines.

In Sufism, the state of soul which has been spiritually regenerated is compared to a crystal which, though solid, is akin to light both in its transparency and in its rectilinear form. The various intellectual faculties are like the facets of this crystal, each one refracting in its own way the unique and limitless Intellect.

The faculty specific to men is thought (*al-fikr*). Now the thought has two aspects. In its power of synthesis it manifests the central position of man in the world whereas on the existential level it is merely a mode of consciousness. As long it is under the guidance of the Intellect, it can reach great ideas but as it turns away from Intellect it becomes destructive. The double property of thought corresponds to the principle which sufis symbolize by the *barzakh*; a point of juncture between two degrees of reality. As an intermediate agent it reverses the pencil of rays of light in the same manner as does a lens. In the structure of thought this inversion appears as a stripping itself of the immediate aspect of things and approaching the

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Universal, albeit incompletely. It is the Intellect which can truly strip bare (*tajrīd*) the truth. The Intellect does not have as its immediate object the empirical existence of things but their permanent essences which are relatively "non-existing" since they are not manifested on the sensory plane. Now this purely intellectual knowledge implies direct identification with its object and this criterion distinguishes the intellectual "vision" from rational working of mind. This vision does not exclude sensory knowledge; rather it includes it since it is its essence.

Al-'Aql

It seems appropriate to explain now the meaning of the term *al-'aql* as it is used in Islamic doctrines, since it is essential to the concept of *nafs*. According to Martin Lings (1981), *al-'aql* means above all 'intellect', but the Greek intellectus coincides only with the purely transcendental aspect of *'aql*, whereas the Arabic word comprises in its meaning the whole range of the intelligence including even the reason, in virtue of which the reason was primordially, and what it still virtually remains, that is, a conscious projection of the intellect, whose light it distributes to the other faculties, knitting them together while remaining itself bound to its Divine root through the intellect. M. Hasan Askari (1979) has used the expression (*'aql-i-juz'ī*) and (*'aql-i-kullī*) for reason and intellect respectively. Rūmī has also emphasized the difference between reason and intellect. We can refer to the image of the tree. Martin Lings (1988) has also used another simile to explain the relationship between reason and intellect. According to the doctrine of correspondence between the macrocosm and the microcosm, the

holders of temporal power, that is, the king and his delegates, are the counterpart, in the macrocosm of the faculty of reason in the microcosm, whereas the representatives of spiritual authority correspond to the intellect. Below the reason and normally under its control are the faculties of imagination and emotion and the faculties of sense. In order to exercise its royal function which comes to it from the intellect for it depends on the intellect for knowledge of the higher principles upon which its government must be based. When direct contact with the intellect is broken (as is the case with the modern man) religion serves as the sanction giving authority and fulfils the function of the intellect and the rites or rituals of religion are the movements to and from which keep the channels open for a free-flow of the intellect to reason. *'Aql-i-juz'ī* or reason is the faculty of discursive and analytical thought, whereas intellect or *'aql-i-kullī* is the faculty of intuition. In the attainment of self, the latter is the main source though reason, helped by intellect, can discern certain theoretical aspects of the truth. Hence spiritual experiences are supra-rational and should not be confused with irrational, which is equivalent to the animal soul in man.

Al-Qalb

The organ in body which is associated with intellect is the heart. The Qur'ān says: "It is not the eyes that are blind but the hearts" (22:46). By virtue of being the centre of the body, the heart may be said to transcend the rest of the body. T. Burckhardt (1983) defines it as the organ of suprarational intuition which corresponds to the heart just as thought corresponds to the brain (see also Lings, 1983). Just as the

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mind transcends the brain, so the spiritual heart transcends the physical heart. Spirit is both knowledge and being. In man these two aspects are in a way polarized as reason and heart. The heart marks what we are in the light of eternity, while the reason marks what we think. This is *al-qalb* in Islam which is identical with the Divine Presence and which can attain vision of this presence, through the eye of the heart. Seen from this angle, the heart also represents the presence of the spirit in both the aspects, that is, knowledge as well as being, for it is both the organ of intuition *(al-kashf)* and also the point of identification *(wajd)* with being *(al-wujūd)*. According to a *ḥadīth qudsī*, 'The heavens and the earth cannot contain me, but the heart of my believing slave hath room for me'. From this point of view, *al-qalb* can be considered as synonymous with the 'Spirit' which has a Divine as well as a created aspect; and one of the great symbols of the spirit is the sun which is the heart of our universe.

According to al-Ghazālī, the *qalb* is the essence of man. He uses it as a synonym for *rūḥ* or Self at times. It is the spiritual entity which abides in the physical body and controls its organic and physical functions. It is connected with the physical heart though the connection is essentially transcendental. The spiritual heart is the substance and the physical organ of the same name is only an accident of it. Al-Ghazālī prefers to use the word *qalb* for the self in all his writings. The knowledges of this entity is essential to the knowledge of the ultimate Reality.

The self has an inherent yearning for an ideal which it strives to realize. In the embodied conditions, the self has been

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endowed with qualities that help it, on the one hand, to provide for the bodily needs and, on the other, to qualify for the ideal.

The self fulfils the bodily needs through the motor (*muḥarrikah*) and sensory (*mudrikah*) powers. Two special impulses of these powers are appetite (*al-qūwwat al-shahwānīyah*) and anger (*al-qūwwat al-ghaḍabīyah*). The formal urges the body to strive for the obtain satisfaction of its primary needs whereas the later urges to avoid what is harmful for the body. Sensory power or *mudrikah* is the power of apprehension and it includes firstly the five outer senses and secondly five inner senses such as common sense (*ḥiss-i-mushtarak*), imagination (*khayāl* or *takhayyul*), reflection (*taffakur*) and memory (*ḥāfiẓah*).

Appetite, anger and intellect are basic to all other powers of the self. These basic powers have their origin in certain principles in the nature of man. Appetite is derived from the beastly (*al-bahīmīyah*), anger from the ferocious (*al-sab'īyah*) and intellect from the divine (*al-rabbānīyah*).

Concluding Remarks

From the Islamic concept of ultimate reality which is inseparably related to the concept of psyche, it can be concluded that all reality and all being is a manifestation of the Divine principle and it emanates from this principle in a hierarchical order from God to matter. Man is a microcosm which reflects the macrocosm (universe). He is composed of body (*al-jasad*) soul (*al-nafs*) and spirit, (*al-rūḥ*). The body pertains to matter and spirit to God, thus psyche is the intermediate plane (in universe) and mediating force in man

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between spirit and body. Spirit corresponds to the intellect or *'aql* which is the faculty through which man can achieve gnosis or *mar'ifah*. Spirit is transcendent and is the centre of man's being. Whereas *nafs* or soul is attached to the body in its downward or corporeal tendency and to the spirit in its upward or spiritual tendency.

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'Heart': the Locus of Human Psyche

Manzurul Haq

Modern positivistic psychologists, failing to have a grip on human psyche, have denied to it any substantive status as an independent entity. The psychical events are at best interpreted by them as kinds of epi-phenomena created by the neurophysiological processes. The Qur'ān, however, is unequivocal and emphatic with regard to the substantive and independent status of the human psyche. Not only does the Qur'ān refer to psyche as a specific entity but it is also explicit in stating its distinctive supra-physical nature. Consider the following verse:

> And recall when [at the dawn of creation and in the world of spirits] thy Lord took the children of Adam from their backs and made them testify to themselves, saying "Am I not your Lord?" They said: "Yea; we testify". (7: 172)

Since this event relates to the transcendental plane of existence before the advent of man in this spatio-temporal world, and since they have been addressed as separate entities, two things are clear from this verse: (1) that man has an entity over and above his physical existence; and (2) that his entity is transcendental or spiritual in nature. This spiritual entity or soul, which has been projected into the flesh and blood exis-

tence of man in this physical world, forms the distinctive basis of man's psychic life. Of course its combination with the body has given rise to many complex phenomena. But though soul has been highlighted as the essence of man, the Qur'ān has not explained the full reality of the soul beyond telling that it is spiritual or transcendental in nature. When asked about the reality of the soulthe Qur'ān gave a reply saying that it belonged to the world of *amr* or command of God, without elaborating it further (17:85). It may be that the question of comprehending the reality of soul was left to the level of one's understanding which varies according to the levels of psychic or spiritual development of people (al-Ghazālī, 1971).

Although the Qur'ān does not engage in any meta-physical discussion about soul, it adequately explains the other aspects of the psyche which are more functionally related to human behaviour and its guidance. The direct manner in which the Qur'ān frequently addresses the human psyche or *qalb*, to use a Qur'ānic term, for motivating man to contemplate and comprehend the inner unity and meaning of the creation and accordingly mould his behaviour, gives us the clear impression that the *qalb* has been assigned the role of the prime determiner of human behaviour. The Prophet's saying that 'there is a certain organ in the body, which if works correctly everything is in order; that is the heart (*qalb*)' also confirms this view. Although apparently this *ḥadīth* refers to the physical cone-shaped lump of flesh commonly known as heart, the Muslim theologians interpret the term *qalb* to refer to a luminous spiritual substance which is functionally synonymous with the soul or spiritual self (al-Ghazālī, 1971). Al-Ghazālī has also worked out a detailed narrative of the *qalb's* functions and its

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relationship with the rest of the bodily organs and behaviour in general. He seems to have done so on the analogy of God's function in relation to the universe. The Qur'ānic verse declaring man as God's vicegerent on the earth (2:30) may be thought to be the basis of such an analogy. Al-Ghazālī also quotes a saying that 'man has been created by Allah in His own image' in support of his exposition. Since God, as the soul of the universe, governs it with sovereign authority, so the human *qalb* (or self) is considered to be the author and master of the body and its functions. All the organs of the body have been subordinated to the heart or *qalb* and they have been yoked to obeying its dictates. So the external behavioural acts become virtually the manifestations of the heart's states and conditions. It is also implied that as vicegerent of Allah, the human self is inherently endowed with all His attributes in finite measures. They, however, remain dormant and veiled by the passions and the sensuous preoccupations of the self. It may be noted that according to the Qur'ān, besides being fundamentally divine, the self has also been infused with the sensuous passions as a 'test' (91:7-9).

This dual potentiality combined with the Qur'ānic implications of free will (10:99) makes it clear that though *qalb* is a divine spiritual substance, it has been given the independent ability to turn its attention either to the divine unity and order prevailing within the self and the universe at large, or to remain stuck up with the gross multiplicity of the apparently random stimuli around. If the heart is predominantly engrossed in these sensory stimuli, passions override the rational faculty of the self and make human

personality a slave of sensuous pleasures, prompting it to pursue merely sensuous goals like other animals.

If, on the other hand, the self concentrates its attention on the manifestations of divine unity and realizes the unseen divine system and order at work within the self and the universe, man would spontaneously orient himself towards appropriate adjustments with this perpetual divine order. This awakening to the inner meanings and unity would remove the illusion of multiplicity and make the heart free from the bondage of sensory pursuits. The veiled treasures of the self would be unlocked in the process and the heart will be called up to tap these resources for a total adjustment with the Divine Reality. Thus when the self gets rid of the grip of passions and becomes associated with and attuned to the Divine Reality, the inner-most divine properties of the self start blossoming into behaviour. The Qur'ān therefore exhorts and makes frequent appeals to the hearts of the people to observe the various forms of creation and the history of the different nations in order to perceive the all-pervasive signs of the Divine Unity and to realize the ultimate object and meaning of life revealed by them. A typical verse is cited below as an example:

> Lo! In the creation of the heavens and the earth, and in the alternation of night and day are signs for men of understanding, such as remember Allah - standing, sitting, and reclining - and consider the creation of the heavens and the earth. Our Lord, Thou hast not created this in vain. (3:190-1)

These and many other similar verses are purported to arouse the inner understanding and insight of the psyche to grasp the ultimate Divine Unity and thereby render unity to

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life's purpose and efforts. This Qur'ānic mode of communication gives man the unambiguous impression that the *qalb* is that vital aspect of human personality which should be made the chief target of his effort.

According to the Qur'ān the purpose of creating man is the worship of God and through this to attain the *ma'arifah* or realization of God (al-Ghazālī, 1971). Self, therefore, as the essence of man, has an inherent yearning for knowing God, the Ultimate Reality (Umaruddin, 1951). If this Reality is realized by the heart it will necessarily impel the whole personality to fully accept and adjust to the all-pervading system and design of God. Consequently the self would always be ready to accept each and every life-event as good, since they are perceived to be flowing from the All-Merciful God. As a result, the personality will be able to happily absorb and tide over all kinds of shocks and frustrations of life usually unbearable when accompanied by an illusory perception of reality. Such effective dealing with stumbling psychological blocks would ensure an unimpeded development of the possibilities of the personality to the fullest range.

The above discussion strongly suggests the heart's relationship with intellectual functions. But the Qur'ān does not leave the matter merely at the level of suggestion. It is highly interesting to note that the Qur'ān specifically locates heart as the seat of wisdom and intellect. The following verse precisely indicates that:

> Do they not travel through the land, so that their hearts may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes, rather

it is their hearts which are in the their breasts that are blind. (22:46)

Wisdom and intellectual functions are related to the heart and the heart is said to be located within the breast. Thus both the functions and locus of the heart are mentioned in the Qur'ān. The heart, as has been pointed out earlier, should not be confused with the gross physical heart. Muslim scholars have interpreted this as a subtle spiritual light which, however, has its functional counterpart in the cone shaped lump of flesh known as heart (Umaruddin, 1951). This physical heart may be considered to be the point of interaction between the body and the spiritual *qalb*.

Sense organs are conceived to be the external windows of this transcendental *qalb* which are open to the physical world. They feed the 'heart' with the sensory facts perceived through the physical light. The inner illumination of the heart processes these data and reveals their interrelationships and meaning to the self. This meaning becomes the basis of judgment and decision. Decisions are made by the heart, and the brain and the nervous system function as instruments to implement them.

Heart or *qalb* being the key entity in the human personality, the Qur'ān persistently attempts to set it right by prompting it to develop and use the inner light to see through the real meaning and unity prevailing everywhere, be it within the self or without, in the natural phenomena or in the history of different nations. There are, however, different grades of light pertaining to the heart. In explaining these grades of light we may refer to the following Qur'ānic verse:

God is the light of the heavens and the earth. The parable of His light is as if there were a Niche and

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> within it a Lamp. The Lamp enclosed in glass. The glass as it were a brilliant star: lit from a blessed tree, an Olive, neither of the East nor of the West, whose oil is well nigh luminous, though fire scarce touched it. Light upon Light! God doth guide whom He will to His Light. God doth know all things. (24:35)

Al-Ghazālī in his beautiful interpretation of this 'light verse' has explained five phases of the *qalb*'s illuminative faculty from the sensory at the bottom to the transcendental at the top, for perceiving different levels of reality.

These five faculties or spirits have been symbolized as the Niche, Glass, Lamp, Tree and Oil in the above verse. The Niche is the sensuous faculty, whose light comes through the sense organs. The Glass, Lamp, Tree and Oil stand successively for imagination, intelligential spirit, ratiocinative spirit and transcendental spirit. Sense data refined and processed through these five grades of light produce at the end the perception of the ultimate Transcendental Reality. Only when the self perceives the ultimate Transcendental Reality encompassing and governing the whole universe that personality can overcome and put off all the alien 'extra-self' influences except those of the Absolute Transcendental Being. Exposed to the direct radiation of the Absolute Being, personality absorbs God's Colour into the self and imitates the behaviour of God as His true Vicegerent.

The Qur'ān has also mentioned three major stages of the self's development which can be thought to be correlated with the degree of progressive illumination and clarity of the Reality perception. These stages are (1) *al-nafs al-ammārah bi al-sū'*

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(12:53); (2) *al-nafs al-lawwāmah* (75:2); and (3) *al-nafs al-muṭma'innah* (89:27). At the stage when man is under the control of *al-nafs al-ammārah bi al-su'*, passions reign supreme. The self is guided by the sensuous, momentary and extraneous pluralistic appearance of reality. The self, at this stage, remains fully engrossed with the gratification of the immediate sense-perceived pleasures. It acts as a mother idol and gives birth to a progeny of such idols as greed, lust and love of power *per se*, and impels the individual to seek material aims at the cost of his self-growth.

If, in course of time the light of reason develops and starts challenging the overpowering passions and greed of the *al-nafs al-ammārah bi al-sū'*, the person enters the second stage of self-development called *al-nafs al-lawwāmah*. In the contest between reason and passion, reason may be able to suppress passion by pre-occupation with various intellectual pursuits and by leading a virtuous life. But since reason heavily leans on analytical processes, the self at this stage cannot have the fully integrated perception of Reality as the all-pervasive Unity. Consequently the self stops short of developing into a fully integrated personality. However, reason often becomes strong enough to persuade the self into refraining from the predominantly ego-centred pursuits of *al-nafs al-ammārah bi al-sū'*. It also makes the self become aware of and sensitive to the prevailing socio-cultural values and norms, so that the personality begins to absorb and reflect the current social ideals and norms. From the ego-centred self of the *al-nafs al-ammārah bi al-sū'* the personality transforms into a conventional social self. But the intellectual light, with its characteristic discursive nature, fails to pierce through the veils of the dominant socio-cultural values into an abiding perception

of Reality. Whatever momentary glimpses of the dim shrouded Reality may be achieved at this stage, always gets tarnished by the mediation of conventional ideals and values. Thus though *al-nafs al-lawwāmah* subordinates *al-nafs al-ammārah bi al-sū'* by replacing the exclusive guidance of gross sensory light with the finer and superior light of 'reason', it cannot achieve a fully integrated state of personality.

The final stage of development, *al-nafs al-muṭma'innah*, is attained when the personality gets rid of the conventional self through the direct perception of *tawḥīd* - the ultimate Unity and Reality - by the innermost transcendental light of the heart. Such an unaided perception of *tawḥīd* with the light of the heart's own eyes, frees the self from the bondage of the passions within and the socio-physical forces without, since no other forces except those of God, the Unity, exist in the perceptual field of the self at this stage. As a psychological consequence, the self in this phase totally identifies itself with God. As a result, the self-centred ego is completely liquidated and the conventional social self crumbles and disappears to make room for the ascension of inner transcendental self for holding the reins of personality. This ultimately leads to the resolution of all inner conflicts and the attainment of abiding peace in perpetual harmony and unity with God. With all its outer crusts removed, personality is now exposed to the direct radiation of the Divine Reality to become fully dyed with His universal Colour. Coming in contact with the ultimate Transcendental Being, the built-in divine nature of the real human self starts unfolding to the fullest measure. Free from the impact of all conventionalities of the prevalent cultures, the personality transforms itself into a cosmic self, reflecting

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the impact of all conventionalities of the prevalent cultures, the personality transforms itself into a cosmic self, reflecting in his behaviour the universal character of the Absolute Transcendental Being, the Ultimate Unity and Reality (Haq, 1984).

Thus all these developmental stages are related to the progressive change and development of the crass sensory light to the innermost transcendental illumination of the heart. We have given a more detailed explanation of the underlying developmental processes and the dynamics of personality elsewhere (Haq, 1984). Our purpose here is to awaken the psychologists, specially the Muslim psychologists, to the promise and possibilities of studying the human psyche - taking the light of the Qur'ān as our guide. The external physical light can give us company only through the length and breadth of this spatio-temporal sojourn. But the Divine Qur'ānic light will guide us through all the grades of self's development right from its transient earthly abode throughout infinity into the transcendental plane of self's existence. To be sure the world has generated by now enormous amount of physical light and heat leading to the alarm of 'greenhouse effect'. The time has come for us to look into our own selves and kindle the inner light of transcendental guidance and escort ourselves and the humanity as a whole to the plane of abiding peace, meaning and unity.

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FOUR

Individual and Society in the Qur'ān

Mah Nazir Riaz

Human behaviour is governed by numerous factors. Any serious attempt aimed at developing a better understanding of ourselves or of other people, necessitates a comprehensive knowledge of motives, feelings, beliefs, attitudes, wishes and desires that influence behaviour. Different schools of psychology have laid down different approaches and methods to study human behaviour. Consequently different theories have evolved to facilitate understanding behaviour. A number of theories from outside the field of psychology have also influenced psychological thought. For instance, one of the leading theories of nineteenth century was Darwin's theory of evolution, which has generally been accepted by psychologists and has deeply influenced their thinking. The significance of the theory of evolution for psychologists is that it led them to believe that as the structure of organic bodies evolves, so does human behaviour. Thus human behaviour can and should be understood as a continuum of animal behaviour.

Darwin's influence on human thought has been immense. His theory caused a great change in the way that human beings think about their world. Hart (1978) in his book *The 100* says "the human race as a whole no longer seems to occupy the

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central position in the natural scheme of things that it once did. We now have to regard ourselves as one species among many, and we recognize the possibility that we may one day be superseded".

This view puts humans in a completely different perspective from what we hold as Muslims. We as Muslims believe that God the Almighty created man to be His vicegerent on earth (2:30), with powers to rule over the forces of nature (31:20). Having been entrusted with such great powers man could use them rightly or wrongly. God has revealed Divine principles through his Prophets. Prophet Muhammad (peace be upon him) was the last Messenger of God and the divine book Qur'ān was revealed to him. We as Muslims believe that all human beings are the descendants of Adam, whom Allah created - a view which seems to be contradictory to the Darwinian interpretation of the origin of human race as products of a random process of biological evolution.

The sharp difference of opinion between Muslim scholars and Western thinkers such as the followers of Darwin and Freud, who have exerted immense influence on psychology, calls upon us to reflect, explore and investigate those principles and theories of human behaviour which are rooted in our religious beliefs and faith. To achieve this, we have to search for all the principles that govern human psyche which have been laid down in the Qur'ān - the only authentic revealed book that exists unchanged since it was first revealed fourteen centuries ago. The Holy Qur'ān claims that all the problems of human life pertaining to this world as well as the next world have been dealt with therein explicitly or implicity:

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> And We have revealed unto thee (O Muhammad) the book (i.e.; the Qur'ān) explaining all things, a guide, a mercy, and glad tidings to Muslims. (16:89)

Thus a comprehensive guidance has been provided to mankind under the name of *Islam* which means *submission to God*. The religion of Islam is based on the Qur'ān. It is a complete way of life. It provides guidance for all walks of life, individual and social, material and moral, economic and political, legal and cultural, national and international.

The faithful Muslim seeks the pleasure of God in his words and deeds. His work is benevolent and constructive, his speech is gentle and truthful. He finds happiness in fulfilling religious duties out of obedience to and love for Allah. His behaviour is governed and guided by the Qur'ānic principles and the perfect example set by the Prophet Muhammad (peace be upon him). Such a life of obedience brings in peace of the heart and establishes a genuine balance and equanimity in the society at large:

> Those who believe and whose hearts find satisfaction in the remembrance of Allah. Indeed, it is in the remembrance of Allah alone that hearts really find satisfaction. Those who believe and act righteously, joy is for them, and a beautiful place to return to. (13:28-29)

The Qur'ān provides guidance to all human beings including common men and women, and not merely the scholars. Being theocentric in its approach and comprehensive in its outlook, the basic objective of the Qur'ān is to transform the life of this world with all its dimensions into a life of worship of God by channelising it into a 'system of obedience

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to God' (Islam). The Qur'ānic guidance covers all aspects of man's life: at the individual level, it provides guidance on temporal, spiritual, moral, intellectual and aesthetic dimensions of personality; and at the collective level, it gives directions for ordering the social, economic and political spheres of life.

The Islamic society is ethico-religious and theocentric in character. As an ethico-religious society, it is based on love for God which also manifests itself in the love of humanity. 'Fear of God' also plays an important role and manifests itself in the fear of Divine judgement. Members of the Islamic society are considered worthy of honour in proportion to nobility in their character (49:13).

As a theocentric society, the Islamic social philosophy is grounded in the pursuit of piety, truth, justice, love, wisdom, and selfless service to fellow-beings. The basic function of Man is to worship Allah (51:56) by virtue of his being the vice-gerent of God. As such, man's worship should be *dynamic*, *consequential* and *comprehensive* in its nature, i.e., it should not be confined only to the act of prayer but should also extend to: (1) the development of his personality in all its dimensions; (2) the establishment of a pious society in which human beings can live a peaceful and integrated life; (3) the unravelling of the mysteries of nature for establishing his status of vicegerency and for comprehending the majesty and glory of God. It is in this perspective that the Holy Qur'ān describes the pursuit of all knowledge and the active struggle for the spiritual and moral emancipation of humanity, and the establishment of social, economic and political justice, as acts of worship.

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The Qur'ān describes this world as a place of trial and the man is to be judged on the basis of the life he lives. Those who live in this world a life of obedience to God will enjoy eternal peace in the life hereafter and those who disobey His commands will reap a bitter harvest for their disobedience. Each individual has to spend a fixed period on this earth. Allah has prescribed a certain way of life as the right one to be followed so as to become a *mu'min* - a man of faith. But Allah has at the same time conferred on man freedom of choice as to whether or not to follow the right path.

The human infant is born innocent with a great potential to learn and develop skills. As he grows, he learns the language of his group, its customs and its laws, its habits, its beliefs, its values, marking out good from evil. The means by which the individual learns within a specific society is generally called socialization. The relationship of the individual to society is the theme of this paper. The Qur'ān provides clear guidelines of socialization and personality development for those who believe. Personality is the essential attribute of the human being which distinguishes him from all other creatures. Man possesses self-consciousness, freewill, and creative intellect, and can learn to function and behave within the limits set by Islam for its followers. To facilitate the learning process, parents and other members of the family and religious group set certain models for the growing child. They use a variety of means to inculcate the desired manners in their children.

Accepting the notion that childhood training shapes adult personality, the family seems to play the most crucial role in socialization and personality development. The parents whose

orders are complied with, and who serve as models to be identified with, can explicitly and implicitly help their children internalize the guiding principles of the Qur'ān for self-discipline and for interaction with other people.

The Qur'ān emphasizes the human basis of social life - as opposed to class distinctions. It fosters the unifying institution of brotherhood and furnishes sound laws to extirpate exploitation, injustice and tyranny from society.

Being based on the norm of *tawḥīd* or unity, the fundamental function of Islam in terms of human life on earth, is integration. It includes integration of human personality; integration of human society; and integration of different groups of mankind which are otherwise divided on the basis of race, colour, language, etc. In other words, Islam emphasizes an integrated, comprehensive, harmonious and balanced development of the individual and the society. It seeks to establish a welfare society, thereby eliminating all possibilities of the emergence of any type of class-conflicts and the consequent disturbance of the principle of human unity.

The Qur'ān teaches that the world is good (32:7) and that human beings have been created in the best of moulds (95:4). Islam emphasises *falāḥ* (5:35) and *fawz* (33:71) and is thus the religion of fulfilment. Achievement of this objective is not possible without strong motivation and continuous psychological effort, called *tazkiyah* in the Islamic terminology. *Tazkiyah* signifies eradication of all those tendencies within the human self which hamper moral development.

The Qur'ān affirms the existence of two aspects of human nature, namely, *al-nafs al-ammārah bi al-sū'* or the self

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impelling to evil (12:53) and *al-nafs al-lawwāmah* or the reproaching self (75:2), and of the conflict between the two. It further affirms that this conflict can be resolved through discarding the commands of *al-nafs al-ammārah* at the instance of *al-nafs al-lawwāmah* thereby enabling the self to be transformed into *al-nafs al-muṭma'innah* or the pacified self. Intense love for God and fear of His displeasure, on the one hand, and intense love for the Holy Prophet (peace be upon him) and absolute loyalty to him on the other, make it possible for a Muslim to undertake the process of *tazkiyah*.

> O ye who believe! If ye keep your duty to Allah, He will grant you a criterion [for judging by its light the rightness and wrongness of motives], will rid you of your evil propensities and deeds, and will bestow on you forgiveness [of your natural shortcomings and past sins]; for Allah is the Lord of unbounded grace. (8:9)

On the other hand, Sigmund Freud postulated that all behaviour is governed by two fundamental drives: Eros (sex drive in the broadest sense, or life instinct) and Thanatos (the aggressive drive or death instinct, which includes all striving toward self-destruction, or breaking down of order, form, and regulation). Freud believed that individuals differ in their modes of dealing with these fundamental drives which accounts for individual differences. To explain these differences he envisaged a continuing battle between two parts of the personality, the id and the super-ego, moderated by a third aspect of the self, the ego. When the id and the superego are in conflict, the ego generally tries to find a compromise that will at least partially satisfy both. In this process the ego may use one or more defense mechanisms. According to the

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Freudian theory, everyone has certain instinctive tendencies (fear and sex being the most prominent among them), which are unacceptable in the society and hence have to be suppressed. Fear tendencies, according to Freud, are suppressed to a far lesser extent than those of sex. Sexual tendencies are more or less constantly with us and are, therefore, subject to far more rigorous suppression. Freud made much of the significance of dreams as symbolic representations of sex wishes. Freud did not consider suppression to be the result of the conflict of present forces, but as the most recent manifestation of a history of emotional conflicts going back to an origin in the sexual maladjustments of the child. According to Freud, these unacceptable urges within the individual, even though inhibited, suppressed, or repressed, still strive for expression.

On the other hand, Islam does not call for denial of the sexual impulse, or of other worldly urges. It rather accepts the satisfaction and joy that is derived from heterosexual relationship, family life, wealth, and other possessions, although they are no match to the the true and higher goal set for Muslims - the attainment of nearness to Allah:

> Fair in the eyes of men is the love of things they covet: women and sons; heaped up hoards of gold and silver; horses branded [for blood and excellence]; and wealth of cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals [to return to]. (3:14)

These Qur'ānic verses clearly reveal that Man is not supposed to deny his physiological and psychological needs.

Islam regulates this relationship and imposes certain restrictions and considers adultery a major sin. The Holy Qur'ān says: "Never come even near to adultery: for it is a shameful [deed] and an evil, opening the road [to other evils]" (17:32). It leads to the mixing up of posterity and having venereal diseases besides the self-reproach and guilt feelings which may have very harmful psychological effects. Islam encourages legal marriage which is based on a relationship blessed by God and accepted by society. Marriage sublimates the sex drive which constitutes only one aspect of married life. Mutual understanding, sympathy, friendly relationship, respect, parenthood are all constituents of a healthy marriage and the sexual relationship is but one aspect of it. A Muslim has to overcome *al-nafs al-ammārah* not by denying and shedding it, but by understanding and controlling it. He is not supposed to suppress his sexual urge but to satisfy it in the appropriate way when one enters the bond of legal marriage.

Islam recognizes the strength of sex drive that may lead an individual to indulge in adultery with numerous evil consequences. Hence the Islamic punishments for deviant forms of sexual relationship are very severe and in case of married people the accused may be executed.

Islam seeks to control licentious expression of physiological needs in order that a person may live in a manner befitting a man of faith and enable him to lead a disciplined life. All the prohibitions imposed by Islam are rational and their underlying objectives are evidently of beneficent character. Thus a Muslim who has a strong faith in his religion can consciously control his impulses in order to abide by the

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obligations laid down upon him by Allah without getting frustrated.

Fasting in the month of Ramaḍān is an example of control and discipline which is consciously exerted by the Muslim on the gratification of his physiological needs - hunger, thirst, and sex. The delayed gratification is accompanied by satisfaction and feelings of joy rather than psychological conflicts.

A comparison between the Qur'ānic concept of Man and Freudian concept of Man reveals a fundamental difference between the two approaches. The Qur'ān says: "Assuredly we have created Man in the best make" (95:4), while the psychoanalytic image presents him as fundamentally abased "... to the lowest of the low", as the Qur'ān would put it (95:5). The psychoanalysts believe that man should be allowed free expression of his base nature for mental health. Any form of suppression is by and large unhealthy, according to this view. On the other hand the Qur'ān visualizes a life in accordance with the guidelines provided by Allah, which are essentially meant to uplift him to the position of the vicegerent of God.

The guidelines provided by the Qur'ān encompass all the major aspects of life: marital relationship, divorce, child-rearing, family care, adoption, virtuous behaviour, love, piety, mercy, forgiveness, truthfulness, justice, modesty, as well as moral, religious, and civic duties.

The purpose of the Qur'ānic guidelines is to enable human beings to pursue most earnestly *al-ṣirāṭ al-mustaqīm* (the right path) by practising *al-iḥsān* and eradicating evil tendencies of human nature to establish an *altruistic*, *disciplined* and *fraternal* society, based on piety, love, truth, justice, wisdom, selflessness

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and good etiquettes. The meaning and significance of the virtues which are the bases of such a society in terms of the Qur'ān are explained in the remaining part of this presentation.

Piety

According to the Qur'ān, piety (*taqwā*) has three dimensions: faith in God, love for God and fear of God. Emphasis on piety in human life creates an ever deepening awareness of the perpetual presence of God.

> Lo! Allah loveth the beneficent. (3:134)

Faith in God makes one to realize that: (1) one's acts are being witnessed by Him; and that (2) goodwill towards all is the will of God (2:195). Love for God serves as a positive motivation for the highest ideals of doing good to humanity as well as for one's own betterment. Fear of God creates the awareness of accountability and Divine Judgement which in turn fosters conscientiousness, sense of responsibility and moral earnestness.

Human self is capable of wickedness (*fujūr*) which is the urge of the lower self or the *al-nafs al-ammārah bi al-sū'* (the self impelling to evil) (12:53). Now, the self is also capable of *taqwā* (virtue) which is the urge of *al-nafs al-lawwāmah* (75:2) or the reproaching self, which is a higher level of self as compared to the one impelling to evil. Acquisition of control by the higher self over the lower self is essential to build up human personality in harmony with the demands of the ideal human nature and attaining the stage of *al-nafs-al-muṭma' innah* (pacified self).

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Love

Love which is basically directed to God (2:165) manifests itself in love for one's self and love for fellow beings. Love for oneself demands all possible efforts for making oneself sound physically, spiritually, morally, intellectually and economically. Love for fellow beings fosters such virtues as sympathy, mercy, kindness, respect, generosity and doing good to others in every way and abstaining from injuring them and their lawful interests. Love for the good leads to consciousness of the ugliness of evil and creates hatred for it. One is required to hate evil to the extent of fighting against it.

> Verily Satan is an enemy to you, so treat him as an enemy. (35:6)

'Hate for evil' viewed in the perspective of love for fellow beings leads one to accept the adage: 'Hate evil, but not the evil-doer'. Thus the evil doer deserves sympathy in terms of spiritual and moral damage that he does to himself. It is active sympathy that assumes the form of forgiveness, even when dealing with an enemy, and of mercy, which both ought to be practised as the basic principles of conduct.In the words of the Qur'ān:

> The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee was enmity, [will become] as though he was a bosom friend. (41:34)

Truth

Truth (*al-ṣidq*) implies adherence to reality. Truth should be adhered to and pursued without mixing it at all with falsehood:

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Confound not truth with falsehood. (2:42)

Truth should manifest itself in personal truthfulness in thought, word, and deed as well as appreciation of truth wherever found. Adherence to 'truth in thought' establishes a realistic approach to life and sincerity rather than hypocrisy. Adherence to 'truth in word' ensures veracity and integrity, whereas 'truth in deed' introduces honesty and effort for efficiency in one's life.

Justice

Justice consists of rendering to everyone his due on the basis of equality without consideration of sex, caste, tribe, or race. It is binding without distinction of Muslim and non-Muslim, or of ruler and the ruled, or of the rich and the poor; and even if it hurts one's personal interests (4:135; 5:8). The pursuit of justice relates to both the individual and collective levels:

O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether he be a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do. (4:135)

Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. (5:8)

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Wisdom

Wisdom necessitates growth in knowledge and attainment of increasing insight into the reality of phenomena and things. The Qur'ān emphasizes this pursuit to proceed through a critical study of divine revelation, nature and history, along with the consequential outlook of promoting good and eradicating evil in one's self and in society. Through *jihād* (striving in the cause of God), the individual as well as the society attain power, peace and progress.

Selflessness

This is a basic quality of a Muslim which implies total surrender to God. The motivating force for all actions should always be to seek the pleasure of God rather than that of one's own self. Adherence to selflessness establishes in the personality of its possessor humility, sweetness, gentleness, patience, sympathy for fellow beings, and many other virtues. Selflessness, which consists in absence of evils relating to the animal self, imparts genuine dignity to the pursuer's personality through the exercise of self-control.

Etiquettes and Manners

Some of the very common principles as related to etiquettes and manners to be observed by the members of the Muslim community, among themselves and towards their leader Prophet Muhammad (peace be upon him) were revealed in *Sūrat al-Ḥujurāt* in the ninth year of the *Hijrah*. The basic theme of this *sūrah* is that a community must show its respect to its ultimate spiritual leader (the Holy Prophet) in all forms of

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behaviour. Respectful behaviour to the Prophet, in manners of meeting and speech, are the essential building blocks of the Muslim community. Whispers of rumour should be eliminated, and selfish impatience should be curbed. All quarrels should be settled, and if the quarrels get out of hand, force may be used, albeit with fairness and justice, to maintain peace, order, unity and brotherhood in the Islamic realm.

Ridicules, taunts, and biting words should be avoided, in presence of the people concerned or in their absence. Suspicion and spying are unworthy of those who believe. All men are descendants of one pair; hence their status in the sight of others depends not on race, but on righteousness. Faith is not merely a matter of verbal claim, but of accepting God's will and striving in His cause. The coming into Islam confers no favour and privilage on people, but is itself a favour and a privilege.

Submission to God's will and following the pious example of Prophet Muhammad's conduct (peace be upon him) in all walks of life is the most illuminating source of guidance for us. The first five verses of this *sūrah* explain the manners required to be observed in the presence of the Prophet Muhammad (peace be upon him). Unless one is certain about the superiority of one's leader in knowledge, status, and in this case, nearness to God, one cannot internalize his commands. These verses also guide the Muslims how to behave in a leader-follower interaction. It also requires the leader to be pious, selfless, and exemplary in his behaviour to win admiration and loyalty of his followers.

Most of the verses warn Muslims to shun anti-social behaviour which is sinful and can definitely lead to distress and

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disaster in this world and in the life hereafter. If we want to maintain justice and peace in the society, we should refrain from the social evils mentioned below.

One should never believe in rumour lest one may later repent. It creates doubts and suspicion against others. Usually most kinds of suspicions are baseless and as such do cruel injustice to innocent men and women and hence must be avoided.

Spying or prying into private affairs of others is prohibited. It is said that such behaviour is not only futile but even sinful. Such behaviour is condemned to prevent large scale publicity of immoral behaviour. If a man indulges in any sinful act in privacy, its evil consequences will definitely affect his private life but other members of the society will remain unaffected. It also implies that he/she is at least aware that this behaviour is immoral and feels ashamed of himself. It is possible that the divine light may illuminate his thoughts and he may give up the habits and acts that are strictly forbidden by the Qur'ān. But if such behaviour is publicised, and no punishment is given to such people, the whole matter may lose its seriousness. On the other hand the mere knowledge that his sinful deeds have become known to others may render him incurable and out of mere stubbornness, he may continue such sinful or immoral activities even publicly, which is certainly detrimental to the interests of the society.

Another relevant principle outlined in the same context in the Qur'ān is that Muslims should never involve themselves in backbiting. If weaknesses and drawbacks of a person are mentioned in his absence, one can never expect to bring about his improvement, because whenever that person comes to know

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about it (which may possibly be an exaggerated version of the original comments) he will be definitely grieved. The Qur'ān has characterised backbiting as amounting to eating the flesh of a dead brother (49:12). The verse in question is obviously intended to create a deep feeling of disdain and thus make people desist from backbiting.

Still another guideline is that one should never believe in rumours and reports without ascertaining their truth especially if they emanate from persons who are possessed of immoral character:

> O ye who believe! If an evil person brings you any news, verify it, lest ye smite some folk in ignorance and afterwards repent of what you did. (49:6)

It may be harmful for innocent people. A very simple example can be cited of a person who can wittingly or unwittingly create ill feelings among colleagues to satisfy some personal motive thus disturbing an otherwise friendly social environment.

Islam also does not allow use of sarcastic words and taunts. Mutual ridicule ceases to be fun when there is arrogance. The Qur'ān points to a hidden psychological motive when it says:

> O ye who believe! Let not a folk deride a folk. It may be that the latter are better than they (are). (49:11)

We may laugh with people to share the happiness of life; but we must never laugh at people in contempt or ridicule. For in many ways they may be better than ourselves.

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> ... neither defame one another, nor insult one another by using [offensive] nicknames. (49:11)

Thus speaking ill of others by spoken or written words or acting in such a way as to suggest a charge against some person whom we are not in a position to judge amounts to defamation. A cutting, biting remark or taunt or sarcasm is included in the word *lumazah* (see the Qur'ān 104:1). An offensive nickname may also amount to defamation. In any case there is no point in using offensive nicknames or names that suggest some real or fancied defect. All men are descendants of one couple - Adam and Eve - and there is no justification to any nation or tribe claiming superiority over any nation or tribe. Tribes, races, nations are convenient labels to know certain differing characteristics. Before God they are all one, and it is the most righteous who merits the highest honour in the sight of God.

> O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the most God-fearing among you. (49:13)

To sum up: whoever seeks guidance from any other than God is doomed to error. The Qur'ān is the unbreakable bond of connection with God; it is full of wisdom and guidance to the straight path, which provides the best model for the development of both the individual and the society.

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FIVE

The Qur'ānic Concept of Mental Health

Abdul Hayy Alawi

The present century is the century of science and technology. Man is no longer a slave of his physical environment. He has, with the help of his scientific achievements, created a new world - a world in which various goals of life with different value systems have emerged. The remarkable progress that man has made has resulted, however, in shattering his personal as well as social life. It seems that the modern civilization, in spite of the innumerable comforts it has provided, has given man the gift of disordered behaviour. This can be observed in the form of personal distress, disabling behaviour tendencies, poor reality control and psychosomatic disorders. In other words, he has lost his mental health and has no peace of mind. In order to regain his mental health he is anxiously looking for devices that can promote mental health.

But what is exactly meant by 'mental health'? In spite of its wide use it is not easy to define this expression. Psychologists generally emphasize its negative aspect, that is, absence of pathological symptoms such as tension, anxiety, depression, emotional imbalance, anti-social habits, drug addiction. A person who does not display these symptoms is regarded as mentally healthy. This operational definition of mental health

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seems to be quite adequate, since it is tied up with normality. It is assumed that a normal person is well adjusted so he must be mentally healthy. However, a difficulty arises about the term *normality* itself. It does not have an independent existence. It can be conceived only with reference to a specific culture. Since different cultures vary considerably, there can be no common standard of normality. This argument leads us to the conclusion that a universally accepted definition of mental health is a mere myth.

Like the negative characteristics of mental health, some psychologists have prepared a list of the positive qualities of mental health. This method is not very reliable either. This is because one has to believe in what a person says about oneself e.g., a mentally healthy person has a healthy outlook towards life if he responds positively to the statement: "Do you feel satisfied with your life?" We have no right to question his response. This is also true for all other positive qualities like sociability, emotional maturity, effectiveness of human relationships, etc.

In modern psychology several more or less independent systems have emerged and each one seeks to explain human nature. Each system tries to solve problems arising out of the complexity of the human nature. Most of these problems are concerned with mental health. These different systems can be grouped into three models *viz*., the mechanical, the dynamic, and the humanistic. While it is not possible to give a detailed description of all these models, and describe their implications for human society, we will attempt to summarize the essential features of these models in a few words.

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The Mechanical Model

This model looks upon man as a reactive being and considers him as merely one more creature of nature whose behaviour can be understood, predicted and controlled through such processes as conditioning, reinforcement, generalization, etc. This model uses S-R formula with its several modifications as the guiding principle in the study of various human problems including mental health. Most of the great experiments in this model are based upon laboratory animals, not on human beings. This model finds acceptance among scientists because of its claim to be a scientific method. Its methodology is no doubt scientific but its primary postulate that man is simply a reactive organism is not scientific. It also fails to provide any effective solution of the problems of mental health.

The Dynamic Model

This model is best represented by the analytical school of psychology founded by Sigmund Freud. According to this model, behind the benign exterior of man, there lurk those wishes, urges and impulses which man himself is ashamed to recognize. Since man's nature is essentially animal, he has to repress such impulses for the sake of social and cultural adjustment. Such adjustments become possible only by resorting to a number of defence mechanisms. Of great importance are the influences of childhood experiences, especially sexual in nature, at different stages of development, each stage being dominated by a special mode of achieving maximum pleasure. The secret of mental health is not to repress the animal desires so that mental conflict is avoided.

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The Humanistic Model

This model, which looks upon man as a being in the process of becoming, lays special emphasis on his natural tendencies toward self-direction and self-fulfilment. The significant factor which affects the individual is not reality as such but rather his interpretation of reality. This means that the reality for any individual is basically the private world of his perceptions. The organized and the consistent self is developed through his experiments gained as a result of interaction with others. Unimportant experiences are ignored and those which are acceptable are incorporated in self-structure. The unacceptable experiences later prove a threat to the self which requires that it should be protected from such threats. The self becomes more rigid as more protection is needed. A person becomes maladjusted when he perceives himself at odds with his important experiences. Tension makes the situation even worse and as a result he loses his mental health.

I have very briefly outlined only three popular models which try to explain human nature from their own restricted angles. If we examine these models carefully it would become obvious that they are based upon the assumption that man is, like all other animals, an animal in this universe. He has attained the highest state of development through the evolutionary process. In other words, the basic urges of man are common among animals and human beings. At least one school of psychologists, the psychodynamic school, tries to remove the mask and let the person have free expression of his feelings and desires. Of course, all these models give due attention to the problem of mental health, but fail to give any

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effective solution to the problem of maintaining or regaining mental health.

Another fact cannot be ignored. In all advanced countries, especially in the United States of America, where different types of psychotherapies have been developed and used, the number of maladjusted and mentally disturbed people is increasing every year. This shows that these current models have not been able to go very far in solving the mental health problems both at the individual and at the national levels. The inadequacy of these models is obviously due to the fact that they are not based on a true premise of human nature. They have completely ignored the spiritual aspect of human personality, an aspect without which one cannot hope to understand man's true nature. Hence there is need for another model which could explain human nature from a different angle.

The model that gives a true picture of human nature and explains the problems of mental health, giving due attention to the spiritual aspect, is the Islamic model as given in the Holy Qur'ān. This model, we believe, will not only find support from the Muslim psychologists, who are at present in general blindly following the Western models, but hopefully from non-Muslim psychologists as well, who will find in it many revealing facts.

Islam, as we all know, is not a religion in the ordinary sense, but is a *dīn* i.e. a way of living in accordance with the true nature of man. In the Qur'ān one reads: "the *dīn*, according to Allah, is Islam". Islam means complete submission to the Will of Allah and thus enjoying peace. The Qur'ān clearly states:

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> And to Allah submits all that is in the heavens and the earth, willingly or unwilling. (13:15)

In other words, every creature on earth is bound to obey the laws of nature by following the path of *dīn al-fiṭrah*. Deviation from this path results in maladjustment.

In order to understand the nature of the Islamic model the following points are worth noting since these are its basic principles:

1. Man is not a reactive being or a slave of his urges; instead he has been is created in the best mould: "Surely, We created man in the best mould" (95:4).

Indeed man is the vicegerent of God on earth. As such he portrays godly qualities. Human nature cannot be explained without referring to this spiritual aspect. Indeed that is the vital aspect of man that makes him the vicegerent of Allah on earth.

2. Man has been created with a purpose. The Qur'ān says about man:

> Did you think that We had created you without purpose and that you would not be brought back to us? (for accounting) (23:115)

Later on we read in the Holy Book that the real purpose of man's creation is to seek God's pleasure.

3. Man, contrary to the assumptions of the mechanical model, is not a machine. He has been given the gift of freedom to act in any way he likes. He is, however, warned that all his actions, whether right or wrong, will be judged in the next life and he will be rewarded accordingly.

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In the light of these principles, the nature of mental health can now be explained in a more effective manner.

Since the entire creation obeys the laws of Allah, the whole universe in a way follows the true *dīn* which consists of obedience and complete submission to Allah, the Lord of the universe. This also implies that even in the human world the laws of nature are quite manifest. All the organs of man's body including his heart and brain follow the path of Islam. This means that they follow the course that has been ordained for them. However, man has a different position as well. On the one hand he is regulated by the Cosmic or Divine law and as such he is a born Muslim; on the other hand he has been given the freedom of thought, choice and action and as such he can chalk out his own course of behaviour.

Both these aspects coexist in man's life. If he consciously decides to submit himself to the will of Allah in the domain in which he has been given freedom of choice, he experiences no conflict in his personality. He is a Muslim voluntarily and involuntarily. Such a person belongs to *ummah waṣatā* i.e. those who have well balanced personality. These people are *muflihūn*, those who prosper in their lives. They neither worry nor suffer from grief:

> Behold! Verily on the friends of Allah there is no fear, nor shall they grieve. (10:62)

On the other hand, those who, in spite of being Muslims in their involuntary life, do not exercise their higher mental functions for recognizing their Creator and misuse their freedom of choice by denying Him and not submitting to His Will, are in a state of mental conflict. The inevitable consequence

of this conflict is a failure in the ultimate ideals of life. Their personality becomes disintegrated and their mental health is shattered. They then join the group of losers *viz*., the *khāsirūn*.

Islam does not consider mental health as merely the absence of pathology, but also emphasizes the positive aspects by which mental health can be maintained and improved. The following points explain the positive aspects further.

1. The mental health programme does not recommend the suppression of human urges but insists on keeping a balance among them.

This concept is best illustrated in the Qur'ān by using the term *sawā' al-sabīl* by which is meant the path of *i'tidāl* and *tawassut*. This means that no urge is given undue importance at the cost of other urges. This results in a fully functioning personality, a personality which is able to deal with all personal and social problems adequately. Man is thus spared from many crisis-producing situations.

2. One of the major precipitating causes of mental ill health is the feeling of frustration and despair due to envy and jealousy.

As a result of these negative emotions man's life is shadowed by such unhealthy psychic states as anxiety and depression. He is directed not to compare himself with others. The Qur'ān says:

> And covet not those things in which Allah has bestowed his gifts more freely on some of you than on others, but ask Allah for His bounty. (4:32)

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In order to attain such a state of mind the *muflihūn* inculcate certain values like *ṣabr* (patience) and *shukr* (gratitude). We read in the Qur'ān:

> Lo! man is in a state of loss, save those who believe and do good works and exhort one another to truth, and exhort one another to endurance. (103:2-3)

In utter grief and despair the phrase: *Innā li Allah wa innā ilayḥ rāji'ūn* ("To Allah we belong and to Him is our return" works like a miracle.

3. In the dynamic model, the concept of guilt plays an important role in repression, a mechanism that is the root cause of many psychic problems. Islam, on the contrary, has introduced the concept *tawbah* or repentance. In the Qur'ān one reads:

> Your Lord hath prescribed for Himself mercy. Verily if any of you doeth evil in ignorance and repenteth afterward thereof and doeth right, (for him) Allah is forgiving and merciful. (6:54)

And at another place the Holy Qur'ān approvingly mentions the believers saying:

> And those who when they do something to be ashamed of, or who wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins - and who can forgive sins except Allah. (3:135)

4. Islam encourages certain spiritual values like *riḍā*, *tawakkul*, etc. The importance of these values in promoting mental health cannot be over-emphasized.

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5. Some emotions like rage are responsible for certain psychosomatic illnesses. The Muslims are directed to control their emotions:

> Those who restrain their anger and are forgiving toward mankind, Allah loves those who do good. (3:134)

6. It is the obligation of every man to keep normal relations with other human beings, specially those who are closely related to him by relations of blood or neighbourhood.

The secret of mental health lies in observing certain rights and obligations. These include rights of other people against him. A healthy person is one who fulfils his personal as well as social duties to the best of his ability. The following beautiful verse is his code of conduct:

> Allah commands justice, and the doing of good (i.e. kindness) to kith and kin, and He forbids shameful deeds and injustice and rebellion. He instructs you that you may receive admonition. (16:90)

By reading this verse again and again one will realize that a person whose behaviour is motivated by these two goals *viz.*, development of some positive acts and avoidance of certain deeds, remains free from worries and anxieties. Psychologists agree on this point that a well adjusted person is one whose social life is well regulated.

7. Islam gives due importance to the spiritual aspect of life. Whenever a Muslim is in trouble, he is asked to turn to Allah. Allah says:

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> ...those who believe and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest. (13:28)

The above represents an attempt to give a brief outline of the Islamic concept of mental health. It is for the younger psychologists to consider and develop these ideas further and to give them a proper shape. In this age of fierce turmoil when modern psychology has failed to provide guidelines for achieving peace of mind, the Islamic viewpoint will be a God-sent gift. I am sure both the Muslim and non-Muslim psychologists will find the Islamic model more effective, and perhaps also more attractive, than any other model.

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Dimensions of Muslim Religiosity: Measurement Considerations

Quazi Shamsuddin Md. Ilyas

Although religion exercises a powerful influence over the personal and social behaviour of human beings, researches in this area are not many. However, during the last few years Psychology of Religion has made considerable advances. During this period a number of excellent empirical studies have appeared on a variety of topics (Brown, 1973; Capps, Rambo and Ransohoff, 1976; Chesser, 1956; Comstock and Partridge, 1972; Hinton, 1972; Gorsuch, 1984; Malony, 1976; Maranell, 1974; Tisdale, 1980). Moreover, a good number of high quality psychometric instruments have also become available for measuring religiosity (Brown, 1962; Brown, 1981; Brown and Forgas, 1980; Clayton, 1971; Clayton and Gladden, 1974; De Jong, Faulkner and Warland, 1976; Faulkner and de Jong, 1966; Gorsuch and McFarland, 1972; King and Hunt, 1975; Poppleton and Pilkington, 1963; Sanai, 1952; Yinger, 1977). However, Judaeo-Christian religious background underlies almost of these instruments. No wonder, therefore, that there is not a single psychometrically sound instrument for measuring the religiosity of Muslims.

Need for a New Scale

Since there is a great deal of difference in specific forms of religious life between of the Islamic and Judaeo-Christian traditions, the instruments available for measuring the religiosity of the one religious tradition might not be appropriate for measuring the religiosity of the others. The scales available for measuring the religiosity of Jews and Christians might not be quite appropriate for measuring the religiosity of Muslims because Islam differs from both Juidaism and Christianity in regard to: (i) the meaning and scope of religion, (ii) the nature of the acts of worship, and (iii) the dimensions of religious life as such.

Meaning and Scope of Religiosity

To Christian and Jews, religion means a private relationship between man and his Creator. To them religion is hundred percent spiritual, completely divorced from the material existence of man (Hashim, 1980). They have laid emphasis on the spiritual side of life, but have ignored its material and mundane aspects. Man's relation to man is omitted from the scope and jurisdiction of religion. According to Christian theology, the world of matter is essentially Satanic, while the world of spirit is divine. To achieve salvation man must turn his heart away from the world of matter the spiritual world (Asad, 1969). Again, according to the Judaeo-Christian faiths, life is divided into two water-tight compartments - namely private life and public life. Private life is entrusted to God and public life to the temporal authorities (Hashim, 1980).

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However, the Islamic concept of religion is fundamentally different from the above mentioned concept of religion. The Arabic world *dīn* is erroneously translated as religion. In fact, the word 'religion' rather than interpret misinterprets the word *dīn*. The Arabic *dīn* is defined as the way of life based on the command of God, as revealed through Prophets to mankind. Islam stands for complete submission and obedience to Allah. Though all the Prophets propagated the same *dīn* (i.e. Islam), the detailed code of conduct (known as *sharī'ah*) for the realization of *dīn* has been amended from time to time. However, the last Prophet, Muhammad (peace be on him) presented the *dīn* which is now known as al-Islām in its final and perfect form (Qur'ān, 5:4). Unlike other religions, Islam covers all aspects of human existence. It does not accept any separation between the material and spiritual aspects of life. Islam looks upon earthly life with respect. It holds that spiritual elevation is to be achieved by performing righteous deeds in the material world and not by renouncing it. Of all religions, Islam alone makes it possible for man to enjoy the full range of his earthly life without, for a moment, losing its spiritual significance (Asad, 1969). Thus Islam establishes a harmony between material and spiritual life. Further, Islam does not confine its scope to the private life of man. It is a complete code of life, catering for all aspects of life - individual and social, economic and political, legal and cultural, national and international (Ahmad, 1977). The Holy Qur'ān enjoins man to follow God's guidance in all fields of life (2:208). Islam invites mankind to deal with both private and public life in accordance with his commitment to God. Thus, it establishes a harmony and balance between the individual and the society.

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Islamic and Judaeo-Christian Concepts of Worship

Since worship is one of the most important indicators of religiosity, we will now discuss how worship (*'ibādah*) in Islam is different from other world religions. In the Judaeo-Christian religious tradition, worship is a means to develop in man the attitude of self-denial, asceticism and isolation from life. There are some religions which consecrate certain places for worship and prohibit its performance in other places. Worship in these religions is also confined to specified prayers and litanies on particular occasions (Al-Zarqa, 1977). But in Islam, self-denial, asceticism and isolation from life are not essential to piety. Among other things, Islam also liberated worship from confinement to specific places. Islam regards every place as pure enough for the performance of worship. Moreover, Islam widened the scope of worship, not keeping it confined to the purely devotional practices, for example, prayers or fasting, but extending it to the whole of man's practical life as well. Every action becomes worship if it is performed in order to seek God's pleasure.

Dimensions of Islam, Judaism and Christianity

Finally, we will discuss how Islam differs from Judaeo-Christian religions in its dimensions. Authentic Islamic literature (Ahmad, 1977; al-Ghazālī, 1346 A.H.; Yusuf, 1934) and empirical researches on Judaeo-Christian religions (Clayton, 1971; Clayton and Gladden 1974; De Jong et al. 1976; Faulkner and de Jong, 1966; King and Hunt, 1975; Gorsuch and McFarland, 1972) indicate that the dimensions of religiosity in Islam are not identical with those of Judaism and

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Christianity. According to Islam, righteousness has two broad dimensions - the theoretical and the practical. The theoretical dimension includes faith, and the practical dimension includes what a Muslim is required to do. The Arabic words *'aqīdah* or *īmān*, and the English words 'belief' or 'faith' are generally used to signify the theoretical dimension, while the Arabic word *'amal* and the English words 'practice' or 'action' are used to signify the practical dimension.

There are many examples of the use of words *īmān* and *'amal* in the Holy Qur'ān. For example the Qur'ān says, faith in God should not merely consist of verbal profession (5:44); it must rather be accompanied by good deeds (7:42; 10:4; 13:29). At another place the Qur'ān says that all believing men and women are truthful in their words and deeds (9:19). According to al-Ghazālī, the fundamentals of religion are faith, knowledge, and action. For the salvation of man, his action must accord with both his faith and knowledge (al-Ghazālī, 1346 A.H.). According to al-Ghazālī, for virtuous life faith, knowledge, and action must be in complete harmony. According to him, knowledge is the basis of virtuous life. Ahmad (1977) on the basis of the Qur'ān and the Sunnah states that virtuous life consists of three elements: faith, action, and realization. According to him, faith (described in the Qur'ān as *īmān*) in Allah and His Prophets, action (described in Arabic by the word *'amal*) in accordance with that faith, and realization (known in Arabic as *iḥsān*) of one's relation to God as a result of action and obedience are necessary conditions for becoming a true Muslim.

The Qur'ān and other Islamic literature further give descriptions regarding the effects of knowledge, belief, and

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practice of Islam on the life of Muslims. Righteousness produces in man the highest degree of self-respect and self-esteem. Begging, for instance, which annihilates one's self-respect, is looked upon by the Qur'ān as unbecoming for a true believer (2:273). The Qur'ān further says that the motive of righteous people (i.e. people with *taqwā*) is not self-interest but the seeking of good for its own sake (55:60); the aim of such people is mainly a desire for increase in self-purification without any idea of winning favour from any one or expecting any reward whatsoever (92:18-21). Firm belief in God there also generates in man love, modesty, and humility. A believer never becomes proud, haughty or arrogant (Maududi, 1960). The Qur'ān states that believers are compassionate and loving to one another (48:29), they walk on the earth with humility (25:63); hold forgiveness (7:199), are friendly to others (48:29); and overlook their faults (2:109) even in the state of anger (42:37). The believers are not afraid of anything (3:175), nor are they cowardly in behaviour (3:122). The Qur'ān further states the effect of knowledge on human life. For example, the Qur'ān says, understanding raises man's dignity (39:9). The Qur'ān also says that those who do not use their intellect are like a herd of goats: deaf, dumb, and blind (2:171). There are numerous verses in the Qur'ān which state the effect of knowledge, belief, and practice of Islam on the life of Muslims (Yusuf, 1934). Thus, Islamic literature indicates that *taqwā* is a multi-dimensional variable and the essential dimensions of *taqwā* are knowledge (*ma'rifah*), belief (*īmān*), practice (*'amal*), consequences (*natīja*), and realization of excellence (*iḥsān*).

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Empirical research on the Judaeo-Christian religious tradition also indicates that religiosity is a multi-dimensional variable (de Jong et al., 1976; Faulkner and de Jong, 1966; Fukuyama (1961) King and Hunt, 1975; Stark and Glock, 1968). Fukuyama, 1961 found four dimensions of religiosity: cognitive, cultic, credal and devotional. Faulkner and de Jong's (1966) study confirmed Glock's (1962) five dimensions of religiosity: ideological (belief), ritualistic (practice), experiential (feeling, emotion), intellectual (knowledge), consequential (religious effects on non-religious life). Glock's scheme was also used by Clayton and Gladden (1974) to form five separate measurement scales. Stark and Glock (1968) identified nine dimensions of religiosity. These dimensions are orthodoxy, particularism, ethicalism, ritual, devotional, experience, knowledge, communal relationship and friendship. De Jong, et al., (1976) identified six dimensions of religiosity: belief, experience, religious practice, religious knowledge, individual moral consequences, and social consequences.

We can conclude from the above review, that the content dimensions of religiosity vary considerably within the Judaeo-Christian religious tradition. Moreover, the dimensions of *taqwā* (religiosity) in Islam are not identical with that tradition.

Thus we observe that Islam is distinctly different from the Judaeo-Christian religious tradition as regards the meaning, scope and nature of worship. Due to these differences, the meaning of *taqwā* of Muslims is different from that of Jews and Christians. Moreover, due to these differences, indicators of *taqwā* of Muslims are also different from those of religiosity of Jews and Christians. Although the Arabic word *taqwā* (used in the Qur'ān to denote virtuousness or righteousness of

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Muslims) is usually translated into English as "religiosity", the connotations of these two words are not the same. Considering the above facts, we consider it necessary to have a separate scale which will measure *taqwā* (religiosity) of Muslims. It is hoped that this new scale will add some unique information over and above what is available from the scales already in existence for measuring the religiosity of the believers of other world religions.

Some definitions, assumptions, and steps for developing this new measure are given below.

Definitions and Assumptions

1. The Arabic word *taqwā* will be used to signify the religiosity or virtuousness of Muslims.

The Holy Qur'ān and Sunnah will be the basis for defining *taqwā* and delineating the degree of *taqwā* among Muslims. *Taqwā* is defined in the Qur'ān as "the whole pursuit of value and avoidance of disvalue in general" (Dar, 1963). People with *taqwā* are self-controlled individuals who let the law of God rule them. *Taqwā* is dependent on and is the result of faith in God and adoration of Him (2:21).

The Qur'ān has been revealed to produce the attitude of *taqwā* or moral righteousness (20:113). The discipline of prayers (2: 238), fasting (2:183; 2:187), *zakāh* (98:5) and *ḥajj* (2:197), have been prescribed, apart from other benefits, in order to promote and reinforce *taqwā*.

The Qur'ān describes the characteristics of people with true *taqwā*. According to the Qur'ān a *muttaqī* is one who

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believes in God, the Last Day, the angels, the Books and the Messengers; who spends out of his earnings out of love for God, on his kin, on orphans, on the needy, the wayfarer and those who ask,. and to ransom the slaves; who is steadfast in prayers, pays the *Zakāh*, fulfils his contracts, is firm and patient in pain and adversity and in periods of danger (2:177). The Qur'ān also says that it is one of the characteristics of the believers that they are compassionate and loving to one another (48:29), they walk on earth in humility(25:63), and hold to forgiveness (7:199). The Qur'ān further says that to turn continually to God in repentance is the sign of a true believer (9:112), and that this attitude of mind is strengthened by remembrance of God (*dhikr*), for it keeps man firm and steadfast in the most difficult and odd circumstances (8:45).

The presence of *taqwā* in people saves them from destruction (27:53; 41:18), helps them maintain God's command in conjugal life (4:129), in social life (2:177), and assists them in faithfully fulfilling social obligations (25:63; 25:74). The motive of people with *taqwā* is not self-interest, but seeking of good for its own sake (2:272), for which they may even sacrifice their lives (2:207). The aim of such people is mainly a desire for increase in self-purification without any idea of winning favour from any one or expecting any reward whatsoever (92:18; 92:21).

Many other characteristics of *muttaqī* or righteous one are stated in the Qur'ān. The Qur'ān says that when God grants the believers power in the land, they enjoin the right and forbid the wrong (22:41). The Qur'ān further says that all believers stand firmly for justice even if it goes against themselves, their parents, their kith and kin; that they perform that duty without

any distinction of rich and poor (4:135). Another characteristic of the righteous is their search for knowledge. The Qur'ān says that the righteous not only celebrate the praise of God, standing, sitting, and lying down on their sides, but also contemplate and ponder over the phenomena of nature (3:191).

However, people vary according to the degree of *taqwā*. The Qur'ān describes the higher degree of *taqwā* as *iḥsān*. According to the Qur'ān, performance of righteous actions accompanied by a true faith is only a stage in the moral life of man which, after several stages, gradually matures into *iḥsān* (5:96). *Iḥsān* signifies performance of moral action in conformity with the moral ideal with the added sense of deep loyalty to the cause of God, done in the most graceful way that is motivated by a profound love for God (Dar, 1963). Thus, individuals characterized by *iḥsān* i.e. the *muḥsinūn*, perform moral action with an attitude of deep loyalty tinged with an emotional response of love towards God. These people (*muḥsinūn*) submit their whole self to the will of God and, moreover, do it gracefully and with a spirit of dedication. The Qur'ān says that the sincerely devoted people (*muḥsinūn*) are those who willingly suffer thirst, fatigue, or hunger in the cause of God (29:69), or tread paths which may raise the ire of the unbelievers, or receive injury from an enemy (9:120); who do not conduct themselves in life so as to cause mischief on the earth but call on Him with fear and longing (7:56).

The Qur'ān further describes the characteristic of *muḥsinūn* by pointing out that *muḥsinūn* are those who spend of their substance in the cause of God, refrain from evil, and are engaged in doing truly good deeds (2:195); who spend freely in the way of God both in prosperity and in adversity;

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who restrain anger and pardon all men (11:115; 12:90), and exercise restraint (16:128); who establish regular prayer and pay the *Zakāh* and have in their hearts the assurance of the Hereafter (31:4); and who are always ready to forgive people and overlook their misdeeds (5:14). Another characteristic of *muḥsinūn* is that they are not only on the right path themselves (6:84), but also by their good example and magnetic personality lead others to the way of righteousness and help in establishing a social order based on peace, harmony and security (2:193; 3:104; 3:110). Thus, *taqwā* has been defined in the Qur'ān quite clearly. The characteristics of people with *taqwā* have also been described very clearly in the Holy Qur'ān.

2. In constructing the proposed scale, *taqwā* will be considered as a multi-dimensional variable.

From the Qur'ān and the Sunnah, and other Islamic writings (Ahmad, 1977; al-Ghazālī, 1346, A.H.; Mawdūdī, 1960; Yusuf, 1934) five dimensions of *taqwā* are identified. These dimensions are: (i) knowledge (*ma'rifah*), (ii) belief (*'aqīdah*), (iii) practice (*'amal*), (iv) consequence (*natījah*) and (v) realization (*iḥsān*).

The first dimension of *taqwā* is knowledge - that is the information one has about Islam. This dimension includes knowledge about the basic sources of Islam (i.e. the Qur'ān and the Sunnah), knowledge about different aspects of the Islamic system of life (i.e. individual, social, cultural, moral, spiritual, economic, political, legal, national and international), knowledge about its history and other aspects.

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The second dimension of *taqwā* is belief (*'aqīdah*). Belief signifies confession of the truth with tongue (*iqrār bi al-lisān*) and assent of it by heart (*taṣdīq bi al-qalb*). The five articles of belief are: belief in God, belief in God's angels, belief in God's Books and in the Holy Qur'ān as His last Book, belief in God's Prophets and in Muhammad (peace be on him) as His last and final Messenger, and belief in life after death. Belief in the Qur'ān means belief in all the contents of it. Belief in Muhammad (peace be on him) means belief in all the practices and instructions given by him.

Practice (*'amal*) is the third dimension of *taqwā*. Practice of Islam includes a set of behaviour expected of a Muslim. The teachings of Islam that Prophet Muhammad (peace be on him) practiced in his life remain the most important aspect of *'amal* for Muslims.

Consequences (*natījah*) is the fourth dimension of *taqwā*. It includes those conditions or states of life that arise out of knowledge, belief, and practice of Islam in the personal and social life of a Muslim. In the proposed scale of *taqwā*, consequences will be considered as a qualitatively different measure of religious involvement (*'amal*). Here it is considered as a part of righteousness rather than a dependent measure.

The last proposed dimension of *taqwā* is realization of excellence (*iḥsān*). *Iḥsān* is the highest form of righteousness. Realization of one's relation to God as a result of action and obedience is a spiritual state known in Arabic as *iḥsān*. *Iḥsān* signifies the performance of moral action with an attitude of deep loyalty tinged with an emotional response of love towards

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God. People with *iḥsān* perform individual and collective actions with whole-hearted devotion and love towards God. *Iḥsān* develops as a result of knowledge, belief, practice, and effects of Islam on the life of Muslims.

3. It is assumed *á priori* that these different dimensions of *taqwā* are related to one another.

A model is also suggested with a general dimension of *taqwā* (i.e. righteousness) as a broad construct (higher order factor) that is subdivided into a set of more specific dimensions (factors). In the scale of *taqwā*, I propose the general dimension as faith (*imān*) and the specific dimensions as knowledge (*ma'rifah*), belief (*imān*), practice (*'amal*), consequence (*natījah*) and realization (*iḥsān*). The general dimension of faith is common in each of the five dimensions. That is, faith consists of Knowledge, Belief, Practice, Consequence, and Realization. It is assumed that each of the five dimensions contributes to the variance of faith.

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